

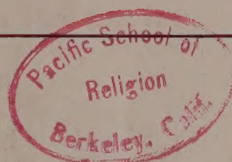


B'NAI B'RITH MAGAZINE

THE NATIONAL JEWISH MONTHLY

Volume 47, No. 2

November, 1932



The Tragedy of Polish Jewry

By Israel Cohen

Articles and Reviews by

Ludwig Lewisohn
Jacob de Haas
David Philipson

Isaac Goldberg
David Ewen
Lee J. Levinger

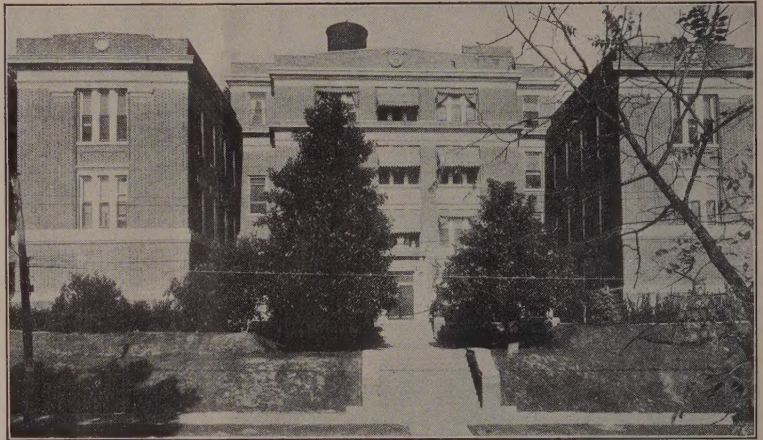
Canada Needs Jewish Immigrants!

By A. J. Paull

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Springs National Park,
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shall be satisfied also himself."*

—Book of Proverbs.

The Leo N. Levi Memorial Hospital

HOT SPRINGS, ARKANSAS

A. B. RHINE, Executive Sec'y. A. B. FREY, President

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B'nai B'rith Magazine published monthly, except August, under the auspices of B'nai B'rith at 22 E. 12th Street, Cincinnati, Ohio. Entered as second-class matter October 13, 1924, at the post office at Cincinnati, Ohio, under the Act of August 24, 1912. Acceptance for mailing at special rates of postage provided for in section 1103, Act of October 3, 1917, authorized October 16, 1920. Subscription, one dollar per year. Copyright, 1932, by B'nai B'rith.

The B'nai B'rith Magazine goes to members of the Order for the nominal sum of fifty cents a year. Non-members pay one dollar a year. Although the Magazine is the official organ of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their Magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial offices.

B'NAI B'RITH MAGAZINE

The National Jewish Monthly

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Editorial and Advertising Offices, 70 Electric Bldg., Cincinnati, Ohio

VOLUME 47

NOVEMBER, 1932

NUMBER 2

EDITORIAL COMMENT

In Three of the States

WHILE a great portion of the rest of the world is dropping to new lows of bigotry, America is enlarging its good reputation for political equality and religious broadmindedness in accord with the spirit of its Constitution.

In three of the largest states Jews are candidates for the highest offices in the approaching election. We speak of this not so much with pride because these honors have come to Jews, but because it exalts the character of the nation.

In the State of New York, a Jew, Herbert Lehman, is Democratic candidate for governor. In the same State, a Jew, George Z. Medalie, is Republican candidate for United States Senator.

In the State of Illinois, a Jew, Judge Henry Horner, is Democratic candidate for governor.

In the State of Ohio, a Jew, Gilbert Bettman, is Republican candidate for United States Senator.

Whatever pride we feel in their being Jews is founded on the fact that these men have offered exemplars of irreproachable public lives. Nor has any of them been less the Jew for the sake of public success.

It is also in accord with the American ideal that Jewish voters will not vote for them because they are Jews, but will follow their party allegiances or personal preferences. In New York, Republican Jews will vote for the Irish Catholic, Donovan, for governor and Democratic Jews will vote for the Protestant Wagner for Senator.

Similarly, Jews will divide their votes in Ohio and Illinois, each voting in accordance with his political rather than with his religious upbringing and convictions.

In only one state, Illinois, has anti-Semitic venom been spewed on the Jewish candidate. This has issued from the mouths of a low type of politicians that infest Chicago.

* * *

The Sunset of Hitlerism

THIS month another of the frequent Reichstag elections is to be held. But, it appears, the menace of Hitlerism is not the dark cloud it was in other elections. A heavy loss of Hitlerite votes would not be surprising.

For Hitler stands today a diminished man. Before a strong government he withered, despite bluff and bluster and show of force. With threats he went to Hindenberg demanding power and was sent away empty-handed.

In Germany, as in other countries, politicians must deliver the goods. The Hitlerites wanted power and all

that goes therewith and their mouths were eager with the prospect of immediate satisfaction. When Hitler brought them nothing, when he emerged from the presidential palace beaten, his followers began to take stock of him. Perhaps, after all, his feet were only clay.

Besides, the Von Papen government has been increasing public respect for itself. Hitler made extravagant promises but Von Papen comes to the nation with a constructive program of economic rehabilitation. Hitler, shaking his fist under the noses of the allied governments, promised a Germany restored to equality with all the nations. Von Papen has by the methods of diplomacy demanded the restoration of the military equality of Germany, and the allied governments at least have offered a listening ear to him.

So Hitler stands disarmed of two of his chief issues. Moreover, it is well known in Germany that the Von Papen government is definitely set against the continuation of the injustice by which East Prussia is cut in two by the so-called Polish corridor.

It is scarcely likely that in the presence of a powerful existing government, the Germans will vote to give a majority to a politician whose weakness already stands nakedly exposed.

Hitlerism reached full-tide in the last Reichstag election and this month may see the beginning of the ebb.

* * *

Jewish Life in Adversity

MUCH deplored is the dissension that is found in Jewish life. And yet dissension may itself be the best proof of life flaming and earnest.

When Jews no longer disagree, when Jewish opinion is content and complacent, then there will be cause to fear for Jewish life.

Reports from Poland have suggested the utter prostration of Jewish life there. Not only have Polish Jews suffered by reason of the general economic devastation but have been afflicted by special oppressions that are for Jews only.

The richest of Polish Jews have come to dire poverty. Jewish business houses have been decimated. Jews by the thousands have been driven from employment and where there were few jobs for Polish non-Jews there were none at all for Polish Jews.

How, it has been asked, could organized Jewish life survive in such poverty? Fervid Jewish life must grow cold amid such discouragement. The institutions of Jewish life must crack.

But amid this devastation, Jewish life is seen to be

burning as hotly as ever, if one is to judge by the fierce dissension in the Jewry of Warsaw. Jews are prostrated but not Judaism. Judaism still stands staunchly by its various opinions.

In Warsaw the division has come between Orthodox and Liberal Jews. There all Jews have been in one Kehillah. Their privations have not reduced them to indifference, and Orthodox Jews battle stubbornly for their opinions and Liberal Jews stand unyielding for theirs.

And such is the heat of their controversy that a movement is in progress for two Kehillahs—one of the Orthodox Jews, the other of the Liberals. Jewish life is kept warm by the fervor of its dissension.

So there may be evidence of strength in disunion, despite that it is said that only in union is strength. Only indifferent, complacent Jews do not fight for their opinions. It is a dead body in which all elements fuse harmoniously.

* * *

The Jew as a Hunter

THE hunting season begins, and few, if any, will be Jews who take up gun to go shooting for game. We do not mention this in pride or with reflection on the numerous good men who do go hunting. It is merely a note on a Jewish attitude and is evoked by an observation of Albert Einstein in "Opinion," a Jewish publication.

Einstein discusses the Jewish concept of the sanctity of life and says: "To how great an extent the consciousness of the sanctity of life is alive in the Jewish people, is beautifully illustrated by a remark once made to me by Walter Rathenau: 'When a Jew says he takes pleasure in the hunt he lies!' It is impossible to express more simply the consciousness of the sanctity and the unity of all life as it exists in the Jewish people.... It is noteworthy that in the Commandment to keep the Sabbath holy, the animals were also expressly included—so strongly was felt as an ideal the demand for the solidarity of all living things."

* * *

The Closed Gate

IN the last fiscal year only 35,576 aliens from all the nations were admitted into the United States. But in 1914, the last of the happier years of the world, 131,225 Jews alone were admitted.

In the following years of the war Jewish immigration fell off sharply and in the years of frenzied nationalism and racial and religious prejudice that came afterward, Jewish immigration was reduced to a mere trickle.

One looks with regret at the closed gate which in its wide-flung time was the sluice through which passed a rich flood of Jewish life; through it came 2,303,378 Jews between the years 1881 and 1928.

One looks and asks: "Whence is refreshment for Jewish life in America to come in the future? What substitute for the flame of these multitudes who came here and kept alive the tradition of the Torah?"

One asks and wonders: "What is the future of Judaism in America?"

One wonders and attempts prophecy: Well, the future of Judaism in America lies in the Jewish home and the Jewish school. Particularly in the Jewish home is the gate through which can pour new and rich floods of Jewish life in the future.

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But a Jewish home is not merely a place inhabited by people who are called Jews. It is more than a handsomely furnished habitation with all modern conveniences, but rather a state of mind, a way of looking at life, a daily service as at a temple altar.

Its adornment has to do with the lovely observances of the faith, with appreciation of the drama of Jewish history, with the consciousness that Jewish life is a rich inheritance.

Unless the Jewish home is of this character its gates will give forth only unconscious Jews drifting to indifference or negation.

We believe that for the purpose of maintaining the Jewish home, Judaism requires not only the education of the young but also adult schools for the education of their parents.

* * *

A Thing That's Ours Alone

THE President of the United States recently had occasion to commend a benefaction such as is found only among the Jews. In Wilkesbarre, Pa., the Jewish community raised \$25,000 to finance a free loan society and it was of this that the President spoke in praise.

Not infrequent is the free loan society in Jewry. Some of these societies in the United States are almost as old as the years that have passed since the heavy immigration from Russia began in 1881.

When the immigrants had settled and felt safe in the new land, when among them were those who had been able to earn something more than their immediate needs, they thought of free loan societies. The brethren were coming from Europe in numbers and for them they organized these free loan banks; for their feet the way

must be made less difficult than it had been for those who came before.

So by small gifts, loan funds were raised, with no promise or expectation of profit; for whatever was loaned was to be paid back to the fund without interest and the giver was never to see his money again, for it remained in the fund.

Thus many a Jew was helped without knowing the bitterness that is in the bread of charity. In due time he paid back and it is the record of most of these societies that small, indeed, have been the losses.

And all this is done in accordance with the commandments; for in the Torah (Leviticus XXV—35,37) it is written:

"And if thy brother be waxen poor and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger or a sojourner.

"Take no usury of him or increase; but fear thy God, that thy brother may live with thee.

"Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase."

* * *

In Belgium Even

THE close kinship of anti-Semitism and economic depression is seen in unhappy Belgium. Where in Europe was the condition of the Jews happier than in Belgium? There Jews had enjoyed their full civil rights since 1815. There they had prospered as skilled artisans with gold and diamonds or as dealers in jewelry and brokers of diamonds.

Anti-Semitism was never a policy of the liberal rulers of Belgium or a prejudice of the population.

But the bitter winds blew and devastated prosperity and content in Belgium as everywhere else; and the ravages have been more destructive even than those that Belgium suffered in the war . . . Unemployment, hunger and ruin.

Now the bewildered sufferers looked about for the causes of their disaster. How could these dreadful things happen in a nation in which life had enjoyed such snug content? And to this there were groups who offered a quick answer . . . "The Jews!"

In the liberal, tolerant city of Antwerp bills sprang up on walls and posts . . . "Boycott the Jews! Don't buy from them! Destroy their Economic Power!"

The more tragic is the campaign against Jews in Belgium because the Jews themselves have been the principal sufferers in the economic collapse. In the world that cries for bread there is little or no demand for diamonds and jewelry and so the diamond and jewelry industries (both in the hands of Jews) have been all but destroyed. A large portion of the 44,000 Jews of Belgium are unemployed and fallen into ruin.

* * *

A Great Jew Goes Home

IT was not to the credit of American Jewry that for seven months the body of Boris Schatz lingered in America for lack of the \$1200 needed to return it to Palestine, to the grave of his desire.

But this is now to be forgiven, since the obligation has been fulfilled and Boris Schatz has gone home. Great was the tribute offered him as he departed . . . "An extraordinary man, a great Jew, a distinguished artist and a creative spirit," he was called.

He was a Jew who set out to earn a grave in Palestine, to make himself meritorious to sleep with his fathers

who were the prophets, the martyrs and the saints. Merely that he was by identity a Jew was not enough to entitle him to this privilege.

So for some 25 years he toiled to make himself worthy of the Holy Land. To Palestine he brought his art, to teach it to the youth. He hoped to cultivate there that which might be called Jewish art; and 25 years his school was in Jerusalem. Many were those who, opposed to political Zionism, were happy to assist Boris Schatz's flaming ideal.

Aye, long before the current calamity befell the earth Boris Schatz had earned his Palestinian grave. He had built a great school, had seen all his dreaming fulfilled when the depression swallowed up his work even as it swallowed many another thing that was beautiful and fine and good. The school closed its doors and Boris Schatz came to America to gather money by the sale of his work.

But scant was money for art, when there was so little even for bread. Boris Schatz wandered unfulfilled from city to city, and in Denver he died, last March. And at Denver his body waited for the hour when it might go to its earned grave.

After the tribute in New York, the body was taken to the ship with an escort of police, clearing the path for its progress. So Boris Schatz sleeps with his fathers who were the prophets, the saints and the martyrs, in the earned grave. And it is pleasing also to note that means have been found to open his school again.

* * *

Jews in Switzerland

WHEREAS elsewhere in Europe anti-Semitism is offered as a policy of government, in Switzerland the government is seen taking a bold stand against it. There has been an outcropping of anti-Semitism in Switzerland, an overflow from Germany and Austria. So the president of the country deemed it important to address the people on the matter. He spoke by radio. Anti-Semitism, he warned, is contrary to the spirit of Switzerland. Switzerland had set an exemplar of religious freedom for the nations of Europe; it must not step down from its lofty place. In its highest sense, he said, democracy implies not only equality of rights, but also brotherhood.

This is most becoming to the Switzerland whose tolerance for many years has been a bright light in Europe. It may be recalled that in the year 1897, the first Zionist congress was denied the hospitality of Munich, Germany; it convened in the city of Basle, Switzerland.

Switzerland is the land that gave refuge to thousands of young Russian Jewish students for whom the old Russia had no comfort. Universities were closed against them, the professions would not let them in. To friendly Switzerland they went for education.

Not always were Jews safe in Switzerland, which today is proud that, unlike other European countries, it long ago recovered from Middle Age bigotry. In the Middle Ages, Jews suffered in Switzerland as bitterly as anywhere in Europe. They were tolerated because they had wealth of which the nobility could borrow, they were persecuted for the same reason. Against them the well-known falsehoods were spread. They were accused of ritual murder, the poisoning of well and desecration of the Host. In the year 1622 they were expelled from the Swiss Confederation.

Today Switzerland stands giving light to European countries that are falling back into medieval bigotry.

The Jew on the Air

By HAYNES A. GILBERT

WHAT part is the Jew playing in the radio—and what is his importance in making this new force in our cultural life an all-significant one? A first glance in the direction of the radio reveals the bewildering fact that the greatest majority of radio personalities are Jews.

Let us consider first those executives who guide the destinies of the radio. There is, first and foremost, David Sarnoff, who, in his position as president of the Radio Corporation of America, holds, perhaps, the most influential radio post here. Sarnoff's life reads like a story. His father,



David Sarnoff

a rabbi, died when David was only fifteen, leaving his son poverty as a heritage. At first, David sold newspapers. Then he became errand boy of the Commercial Cable Company. That began a magnificent career—a career which, because of Sarnoff's genius and initiative, ultimately culminated with the presidency of the R. C. A., which controls the largest radio system in the world—the National Broadcasting Company. Not only is the president of the R. C. A. Jewish, but its vice-president is a Jew, too. He is Alfred N. Goldsmith, who, as a general engineer, has proved himself to be a vital force in radio. Before he became a radio executive, Goldsmith had made a name for himself as one of the more brilliant electrical engineers of our country. It was inevitable, therefore, that with the inception of the radio he should make his mark here, too. He has been with radio from its inception, and he has done much to improve the quality of broadcasting. His experiments in this field have been prolific, and some of them have been of tremendous importance in developing the quality of radio transmission. Goldsmith is also the author of an excellent book on the radio. In 1930, in collaboration with Austin C. Lescarbours, he published a competent survey of radio broadcasting entitled *This Thing Called Broadcasting* (Henry Holt).

It is a thorough study of radio from its earliest beginnings until 1930.

Another executive, whose ability and genius have done much to further the progress of radio, is William S. Paley, the president of the Columbia Broadcasting System. The son of the president of the Congress Cigar Company, he was born in Chicago in 1901, and was educated at the University of Chicago, and the University of Pennsylvania. After his graduation, he was the manager in charge of production and advertising of his father's firm for seven years.

He interested himself deeply in the radio from the very first. And so, on his birthday his father bought him as a gift the then insignificant and unnoticed Columbia Broadcasting System—a toy with which the young man might while away his time. But Paley seemed to have been born for the radio.

It is incredible to note just how much he accomplished since October, 1928, when he took over the Columbia System. He has succeeded in making it one of the most powerful chains in the world, the only important competitor to the National Broadcasting System. He himself has done more to develop unique radio personalities—such as Morton Downey, Kate Smith, Bing Crosby, etc.—than any other executive. He has brought great music to the home of everybody—and the weekly broadcast of the Philharmonic Symphony Society costs him \$100,000 a year. He has made tremendous strides in linking Europe and America; his weekly international broadcasts are an institution. He is now secretly working upon the development of radio television. He has taken under his wing a dozen or more concert-bureaus, to assure his radio listeners that they will get great



Tosche Seidel, the famous staff violinist of the Columbia Broadcasting System.

music performed only by the greatest artists of our time. Finally, he was the pioneer in Jewish programs; his Jewish hour (in cooperation with the *Jewish Day*) was the first important Jewish weekly broadcast to go on the air.

Smaller stations in New York also boast of significant Jewish administrative heads. Over WMCA, New York, is Donald Flamm, president—a vigorous personality in modern broadcasting. Flamm was born in New York, served as press agent for the Shuberts, heard that there was an opening with WMCA for a radio dramatic critic, and obtained the position. That was four or five years ago. Since that time, he made so many suggestions for the development of radio programs, that it was not long before he was given an important executive post. Like David Sarnoff, he did not rest until he reached the peak, and three years ago he was appointed president of the station. It is since his presidency that this station acquired genuine importance in metropolitan broadcasting.

Among his many distinctions as president of WMCA is his encouragement of Jewish programs. As a result, his station has drawn to its bosom some of the best Jewish hours now to be heard on the air. In an interview which I had with him some time ago, he said: "I have always felt that much



Fannie Brice and Eddie Cantor, two of radio's most popular stars.

of the misunderstanding that exists between Jew and Gentile will be eradicated by the radio. Gentiles listen to our programs and they begin to understand us a little better than before. You would be surprised at the great number of Gentiles who write appreciative notes about our Jewish programs. It is in that direction that I am working with my Jewish programs."

Edgar S. Bamberger guides the destinies of Station WOR—and he has done it with such skill that it is today a station of great power and influence. Born in Baltimore in 1883, Bamberger's life from the very first was devoted to business. Here he achieved a great success, becoming one of the executives of L. Bamberger & Co., of Newark, New Jersey. When the radio first launched its early yawps, Bamberger was drawn to it. That was ten years ago. Despite the warnings and the pleas of his fellow executives, he decided to launch a station of his own, the mouthpiece for his firm. His success has been so emphatic that, six years ago, he resigned his post with Bamberger in order to devote all of his time and energy to the administration of his station. The National Broadcasting System has offered a fancy price for WOR, but Bamberger prefers to keep the station for himself.

Passing from the field of the executive into the field of entertainer, it is almost impossible to mention all the Jewish personalities who today are outstanding on the air; we must content ourselves by mentioning only those who are most prominent.

We find, for example, that most of the personalities whom we inevitably associate with the radio today are Jews. The Street-Singer (Arthur Tracy) has long been outstanding in the National Broadcasting System, because of the poignancy with which he sings popular and well-loved melodies. He is one of the brightest and best loved features that the radio has to offer. Arthur Tracy's real name is Arthur Rosenberg, and long before he came to the radio he sang in a synagogue choir in New York. As we listen to him today we realize that his early training influenced him greatly—for all the melodies he sings are filled with that sadness and tenderness which must have characterized his singing of Hebrew traditional music.

Another luminous radio figure is Eddie Cantor, considered by many critics as the most successful personality on the air. Eddie Cantor is one of the few individuals who can

create a personality over the microphone—a dynamic, electric personality.

Other Jewish entertainers who have distinguished themselves on the radio



Belle Baker

include George Jessel, whose fresh wit and satire have a sparkle and a vitality which are unique with him; Harry Richman, whose singing has made him well loved on the air—especially when he sings his sentimental ballads; Ed Wynn, "the perfect fool," who has inaugurated on the Texaco Hour an altogether new type of humor, that type of humor with which his name is identified; Belle Baker, who on the air is even more successful in singing her sentimental ballads and her humorous ditties than she was on the stage; Jack Benny and Georgie Price, two wits of the first order; Fanny Brice, one of the most brilliant comediennees of our time, who startled the air-waves many weeks ago when she sang on the Ziegfeld Hour a Yiddish song in Yiddish; Burns and Allen, considered by many the "perfect vaudeville team" and certainly the funniest pair on the air today; Ben Bernie, "the old maestro," who is not only an individual personality in the quality

of music he draws from his orchestra, but in the charming and ingratiating manner in which he introduces his numbers; and, finally, that old pair of the radio—as old, perhaps, as radio itself—Billie Jones and Ernie Hare, whose freshness and wit time cannot wither nor custom stale.

Recently there has been a veritable influx of Broadway columnists on the air. The two outstanding of these are Jews. The first is Walter Winchell—"the bad boy of Broadway." There is no one quite like him. His confrere, Lou Sobel, is also a radio personality. Like Winchell, he sprinkles into eager ears the gossip of America; like Winchell, he is an ideal master-of-ceremonies. Sobel, however, has also his own weekly quarter-hour over the Columbia network.

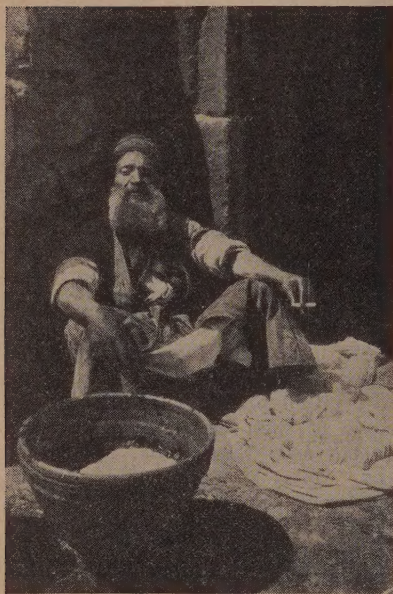
Jewish orchestra leaders are in abundance. The dean of all these radio-conductors is, probably, Erno Rapee—formerly the conductor of Roxy's Theatre—who is a musician to the tips of his fingers. Rapee has many distinctions. He is, first, a very gifted pianist. He is the composer of such well-known songs as *Angela Mia*, *Charmaine*, and other hits. He is an excellent conductor. And now, he is one of the advisory heads of the National Broadcasting Company—conducting, occasionally, their more serious hours.

Eugene Ormandy is another conductor of great talent—to whose

(Continued on page 54)



The "Goldberg Family" of radio fame. Mrs. Berg, shown above, is the creator of this popular feature—"The Rise of the Goldbergs."



Father Ezra, a Kurdish Jewish community leader. In addition he is a proficient baker.

I

THE Kurds are one of the most peculiar and obscure nations in the East. Few are the reports that have reached Europe on Kurdistan, and such information as is available is of the post-war period. It is not generally known that Saladdin was a Kurd by birth and that his cradle had stood in those rough highlands which constitute virtually a natural fortress over which a mantle of eternal mystery has been cast since time immemorial.

Kurdistan is no homogeneous political entity. The country proper is now divided between three states, Persia, Turkey, and Iraq; there is, moreover, a large Kurdish Diaspora in Northern Syria, Russia, Afghanistan, Beluchistan, etc. My travels to Mesopotamia and Persia brought me chiefly to the part of Kurdistan that belongs to Iraq. This region represents an incredible variety of sects,

Kurdistan

By DR. WALTER FISCHER

racés, and nationalities, such as can hardly be found in any other country. No two neighboring villages are inhabited by the same race or speak the same language, or profess the same religion. In addition to the Arabs there live innumerable Kurdish tribes at loggerheads with one another. Christians of every denomination—Nestorians, Assyrians, Jacobites, Armenians, Chaldeans, Syrians, Catholics, Mandeans and the remarkable sect of Yezidis or devil-worshippers, Circassians, and Turcomens—in short—a living ethnographical and religious museum—a true paradise for the philologist and the historian. Among those scattered remains of ancient nations, there lives a not inconsiderable community of Jews, descendants of the captives of Babylonia, or the Ten Tribes.

II

IT is known that some towns, such as Kirkuk, Erbil, and Mosul contain fairly large Jewish communities. Yet the fact that there are Jews in the Kurdish villages came to my knowledge through an unpleasant incident. A car accident on a dangerous mountain pass resulted in one death, and as we reached the nearest village, called Schaklawá, we found

men and women gathered in the market place to mourn the death of their friend. On inquiry I was told that the victim was a "Yehudi" and the people there assembled, Jews, from the neighboring villages. I had never seen a more picturesque mourning assembly and its impression was as powerful as it was strange. Jews in this region! To think of those virile and almost wild-looking men, some of them armed to their teeth, as my brethren! It was hardly credible. For their part they mistook me at first for an "Anglizi" (Englishman) until the exclamation of some Hebrew words, such as "Shema Yisroel," "Zion," "Yerushalayim," convinced both sides and did away with the mystery.

This incident elicited valuable information on this section of the Jewish people. There is hardly a village in those highlands which has no Jews, and each of them has from five to ten families, all of them isolated and utterly unconnected with any large concentration of Jews. There are no statistics on the number of the Kurdish Jews nor any sort of communal organization. Oral information elicited from the people on the spot places the number of Jews in Kurdistan at from 15,000 to 18,000 and they are distributed over hundreds of villages and small towns.

I was anxious to know something about the origin of the Jews in that region, and how they had succeeded in preserving themselves. The first clues to these rather puzzling questions were obtained on the spot by the Kurdish Jews themselves, and



while their statements necessarily lack the required historical accuracy, they nevertheless indicate the beliefs prevailing among the Kurdish Jews as to their origin, and constitute valuable information as to their folklore.

Kurdish Jews consider themselves, with remarkable unanimity, descendants of the *Ten Tribes of Israel*. The legend of the lost Ten Tribes is connected in the Jewish Haggadah with the wonder stream of Sambation or Sabbath, across which the Ten Tribes were believed to live. From the days of Josephus (first century) to Manasse Ben Israel (17th century), the belief in the real existence of this river was prevalent, though its geographical position could not be determined exactly. Some actually believed that the remnants of the Ten Tribes are to be sought in Kurdistan, and it is not unlikely that tradition located them between the two rivers bearing the name of Sab or Zab, which flowed through this region and whose rush and roar I still seem to hear. This fact, and his very existence and nature, distinguish the Kurdish Jew from other Oriental Jews, not only physiologically but also as it were—genealogically. But there are linguistic features of far reaching importance which put the Kurdish Jew in a class apart from the many varieties of Jewish types that we have known in our long Diaspora, and I propose to dwell on them in what follows.

III

IT is known that Oriental Jews, however assimilated they may be to their environment in customs, bearing, and dress, have not identified themselves with it in point of language. Even though they learnt the language of the surrounding nations—and in this case Kurdish, Persian and Arabic—they have not given up their own language. Unlike the West, the Orient has only succeeded in assimilating its Jews up to a point. Indeed, even in the Occident linguistic assimilation was imperfect, the Jews having transformed the foreign languages they adopted into their own jargon. Thus, in addition to Yiddish in Central and Eastern Europe, America, and South Africa, the Jews of Turkey speak a Judeo-Spanish vernacular; those of Corfu, Judeo-Greek; those of Persia and Turkestan, a Judeo-Persian.

The Jews of Kurdistan, too, have a special language of their own. In fact, they are the only Jews who use



A group of typical Kurdish Jews.

the Aramaic dialect, known as "Lashon Hatargum" in their daily speech. It is closely related to the language of the Aramaic Bible translation, the so-called Targumin, and in part to that of the Babylonian Talmud, and is sprinkled with numerous Kurdish, Persian, Turkish, and Arabic words. Aramaic has been for centuries the official language not only of the Babylonian Jews—who regarded it in fact as a second "Holy Tongue," remnants of which have been preserved to this day in certain prayers—but of the ancient Orient in general. To elucidate this singular linguistic phenomenon it is pertinent to say that the expansion of Islam and the spread of Arabic in the 7th century of the common era led to a gradual supplanting of Aramaic by Arabic. Only in one small region of the East, in Kurdistan, Aramaic survived, where it is spoken chiefly by Kurdish Jews but also by some Christian communities. These latter called their language, which has spread mainly in Zacho and its environment but also in Urmia, in Persian Kurdistan, "lashon hatargum" or "lashon bagalut;" it was this language that made an understanding possible between me and the Kurdish Jews, when all other attempts at some measure of understanding failed.

IV

NOR are the religious and social aspects less remarkable. It goes without saying that such a body of hardy mountain Jews has developed its own peculiar form of Judaism, which is fundamentally different from that of European Judaism. Most

of these villages have no Talmud-Torah, no synagogue, no *minyan*, and the all too rare appearance of a *schochet*, a *mohel*, or a *dayan*, who thus acts as an "ambulance rabbi," makes his visit something of an event. The average Kurdish Jew is at best totally ignorant of Judaism. There is very little in their religion apart from the strict observances of the Sabbath to which they cling tenaciously, except an accumulation of superstitions.

It is difficult to describe the superstition rampant among Kurdish Jews, as among all the Orientals in general. Belief in demons, "shedim," and the evil eye in general is dominant. Death and accident are attributed to the influence of the "shedim" who are believed to wield real, effective power in daily life. The use of amulets, silver-chains, etc., applied to family celebrations such as childbirth, and the belief in dreams and their influence on the life of men is likewise widely spread. The "chochem" of the village, if there is one, interprets dreams according to special methods and rules, which he has inherited from his father, and often acts also as magician, healer, fortune teller and wizard. The "chochem's" services for the supply of spiritual medicine is greatly in demand, especially by women. Searching for Hebrew, Persian and Arabic manuscripts, I found mostly works of cabalistic interest, such as talismans, dream books, etc. These contacts gave me an insight into the incredibly primitive mode of life of the Kurdish Jews.

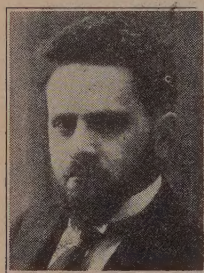
It is astonishing to what extent the

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The Tragedy of Polish Jewry

By ISRAEL COHEN

THE dominating feature of the Jewish situation in Poland at present is the widespread economic distress. Deplorable as the material position of the Jews was at the end of the war, and disastrous as it became in consequence of the fall of the zloty a few years ago, it can now be described only in terms of tragedy. All spokesmen of Polish Jewry and all organs of public opinion, no matter



Deputy Gruenbaum

to what party or school of thought they may belong, are agreed that the economic situation is immeasurably worse to-day than at any previous period since the war. That this is due in some degree to the prevalence of the world-wide depression ad-

mits of no doubt, though it affords little consolation to the largest Jewish community in Europe. That it is also due in some degree to the increased industrialization of Russia and Poland's loss of the Russian market, also admits of no dispute. But whilst these two causes are beyond the control of the Polish Government, there is a third, for which it is immediately responsible, namely, the discriminating legislation that affects the Jewish population.

In the Sejm debate on the Budget, which took place some time ago, the burden of all the speeches of the Jewish Deputies was the growing impoverishment of the Jews and the attitude of indifference, if not of antipathy, displayed by the Government. The Jews form only ten per cent of the population, yet the proportion of the public revenue which they contribute in taxation was variously estimated as ranging from twenty to thirty per cent. This injustice was primarily due to the favoritism shown to the rural population, for although it formed three-fourths of the total population it paid much less than half of the total revenue. The greater part of the State's income was raised from the inhabitants of the towns, of whom the Jews formed one-third, but owing to inequalities of

assessment and also to the reduced earning opportunities open to the Jews, the burden of taxation upon them was far heavier than upon their fellow citizens. The principal evils from which they were suffering were the Sunday closing law, the State monopolies, the cartels, the diminution of licences, discrimination against Jews in public works, the chronic boycott, the insignificant subsidy granted to the Jewish community for religious purposes, the refusal of support to the Jewish schools, whether Hebrew or Yiddish, the paltry amount of public relief granted to Jews in need, and the systematic elimination of Jews from the public service.

The gravity of the Sunday Closing Law may be appreciated from the fact that in consequence of their having to rest two days a week (or nearly two and a half days in winter, when the Sabbath begins on Friday afternoon) as well as on the numerous Jewish and Christian holy days, the Jews are compelled to be idle over one-third of the year. The Jewish Deputies have made repeated representations to the Government for some relaxation of this law, but without avail. The Jewish merchant class has fallen into such a parlous condition that it threatens to be wiped out.

It is felt as a serious grievance that whilst Jews have to pay a big part of the additional indirect taxes imposed by the Government in order

to provide funds for the relief of the unemployed and the poor, only a small proportion of the Jews in distress benefit by this measure, as relief is given only to those who are on the official registers, and these do not include the workless artisan, the ruined merchant, or the ordinary beggar. Moreover, Jews are being elbowed out of all Government and municipal positions that they held in the "good old" Austrian times, and no new appointments are being made. Jewish children are admitted only in a limited number to the Government elementary and middle schools, whilst the Jewish community is unable to find the means for the maintenance of the schools requisite for its own children. The *numerus clausus* is applied administratively and without shame at the universities, but even worse than that is the *numerus nullus* for Jews at the technical training schools, which makes it so difficult to effect a change of occupation among the Jewish youth.

The voting on the budget disclosed a remarkable discord among the Jewish Deputies. Owing to the terrorist methods employed by the Government at the last General Election, the Jewish Party, or "Club", as it is called, consists only of six members, as compared with 19 in the previous Sejm, and 36 in the one before that. There are also four other Jews in the Sejm, two belonging to the Agudists and two to the Assimilators, who

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A Jewish agricultural village in Poland.

Pushcarts and Star-Dust

By SAMUEL TENENBAUM

IN a dark side street, under an elevated structure, an old woman laboriously crept out of a damp cellar carrying buckets of pickles under her arms. The cellar itself was as damp as the pickles she carried. She made several trips, carefully and with effort climbing the half-dozen steps. She went about loading the pickles on a pushcart with efficiency. She put the big ones on top. She drenched the dry ones with the vinegar liquid. The green peppers she put in jars on a wooden shelf. Her cart loaded, she slowly made her way over muddy ruts. Thus she moved for about 100 feet and came to a noisy and populous avenue and to the entrance to the elevated.

She brought her pushcart to a stop in front of the entrance of the Sutter Avenue station, located in the busiest spot of Brownsville, a Jewish community. Even the oldest residents could not recall the time when she

and her pickle pushcart were not there. Whenever the elevated appeared in view, one also saw the old woman, hovering over her merchandise, with hands small and dry, like an old, old pickle which one could never sell. Her clothes, too, were damp and sour-looking and somewhat shabby. Her face was kindly, the intelligence of which, it seemed, could not be worn away by any amount of vinegar. But, if Mrs. Sinkowitz didn't, her pickles thrived. She had learned how to spread them out, until they seemed fat and luscious, never drying up, as some pickles do, for Mrs. Sinkowitz had an eye for such things.

It became a custom for thoughtful and domesticated husbands to buy a small pickle for two cents as they came off the station, home from work.

Mrs. Sinkowitz's business had highs and lows. There were times of prosperity, when the empty lots in the

neighborhood filled up with new tenement houses and the clothing business was brisk. Then the menfolks could indulge themselves with the luxury of a pickle, sometimes as expensive as five cents apiece. There was a time when she introduced a new delicacy, pickled watermelons, and displayed them in high heaps. They proved popular and induced sales for other products. The stand became a flourishing business. But for how long can a poor person have it good? Soon a competitor came with a pushcart, placing it several feet away from hers. Added to this there came the slack time of the after-the-war period. Mrs. Sinkowitz's pushcart went back again to its humble position.

Here she was, with the years making her body frailer and her pickles and watermelon rinds (she still sold them) becoming, it seemed, also frailer and slimmer.

The neighborhood knew her story.



It became a custom for thoughtful husbands to buy a pickle as they came home from work.

She was early left a widow, with two daughters and one son. To support them, nothing could take her away from the pushcart. In the coldest winter nights, when the windows of the stores were turned into lumps of ice, she stood guard near the pushcart, with a grimy shawl tightly wrapped around her body and head, allowing only a small opening for her nose and eyes. The few men that were out, rushed home, shivering as they half-ran with upturned collars and red noses.

Mrs. Sinkowitz—even the butcher's wife agreed, and she was very severe in her judgments — was a good woman—standing there when no decent person would think of sending even a dog from the house. And yet, despite the pity, there was something heroic about her, a mother fighting and struggling tooth and nail for her young and her home, not asking for help or charity.

Yes, Mrs. Sinkowitz was a good woman, doing what a good Jewish mother should. She would yet live to see *nachas* (joy).

The two daughters grew up, but from girls one can expect very little help. They need so much for clothing and also they need a little extra. The women in the neighborhood, with the wisdom that comes like the ripeness of wine after years of standing, mentioned, in lowered voices, that the girls must think of husbands; that as it was, they could show little of family prestige; so they ought to have at least some kind of dowry.

When Morris was graduated from public school and went on to high school, the women, not however with the same agreement, said it was very nice of Mrs. Sinkowitz to let the boy have an education. Education was something one ought not to talk against.

Time passed and Morris entered law school. There was sharpness in the comments made. The boy ought to help. It wasn't right that Mrs. Sinkowitz should stay out in such cold nights. Some said a man without education nowadays was nothing. In the end Mrs. Sinkowitz may have greater joy, something that would be of everlasting pride to her. But when Morris was graduated from law school and even opened a law office, the way he was reviled neither he nor his mother would ever suspect. People would nudge one another, point to the frail woman with strands of hair that crept out from

under her black shawl and that seemed to be toughened and made strong by exposure, and say: "Her son is a lawyer. . . . Her son is a lawyer. . . ."

Such ingratitude! Such a betrayal! Shame! . . . Shame! . . .

It doesn't pay to work and struggle for children. They never appreciate it. Better to send them out working. . . . Business men aren't so bad off. . . . There is Mrs. Cohen's boy. Anything the matter with him? He owns a big business and is good to his parents. And he never even went to high school.

But gradually additional information became known. Morris wanted his mother to give up the pickle stand. He begged and pleaded and urged.

Yes, yes, why doesn't she?

Mrs. Sinkowitz couldn't explain in words why she didn't. First, you have to take care of a pushcart, day and night, without a single day's rest, for 24 years, and then maybe you could understand. It's a long time—24 years. In that time the place where you keep your stand becomes very familiar to you. In that time you get to know the family who owns the newsstand near you; you get to know the storekeepers, the policeman, the terrible scandal of how a strong peddler chases away all the weaker peddlars. You become part of all the triumphs, the failures, the joys and the heartbreaks of the little street world around you. You become angry because a fake blind man comes to the spot and takes the bread out of the mouth of the legless man, who has been there for years. You are happy when, at the end of the day, the candy store owner asks you, "How's business," and you say, "All my enemies should have such business."

And you ask him, and he says: "Kicking doesn't help."

You shake your head and whisper, as if in pain "M-m-m ach . . .", when you learn that the man who opened an ice cream parlor and invested \$8,000—all the money he saved by working in the factory—lost it because business didn't go.

If you are a righteous woman (as Mrs. Sinkowitz was) they come to you with all their quarrels, to have you agree with them that that fake blind man has no right to be there, to ask you who deserves the corner spot, the bootblack that came earliest, or the bootblack that has a family to support.

In 24 years you have seen many

people pass your stand. You know who will greet you with a pleasant, "good evening," who will exchange pleasant words, who will pass you by. You have come to know your customers—who wants very sour pickles, who wants them half-sour, who wants long and thin ones, who wants fat ones; who will bargain with you, to whom you will be able to give your pickles that are not so good, who will come with complaints and say, "the whole supper was spoiled on account of your pickles," and sadly shake his head as he says, "Once you used to have good pickles." From the first day he bought pickles he said the same thing.

In 24 years, you have seen many people go up on those steps to the station, and you have seen as many come home.

In 24 years, you have begun to expect certain people and to watch for them.

In 24 years, you have seen young ones grow up and become men and women. You have seen the boy in knee pants who, with the penny his mother gave him, bought a pickle from you, begin to go out with girls. And the same with little girls who became ladies and began to go out with men. And then you've watched them walk down the street proudly with their children.

From behind your stand you could see so much. There was light and life and people.

But Morris now wanted her to stay home. What would she do home? Her friends, her people were near the pushcart.

He pleaded with her to stay home. But what would she do home? Wait? For what? Death? Yes, death! She didn't mind dying, but she didn't want to die all alone, lonesome.

And come to think of it, her pushcart—that was home. It was the place where she had lived and spent her years.

But the people generally shook their heads. They only passed by, and pointed, and said, "Her son is a lawyer. . . . Such ingratitude. . . . It's a shame . . . it's a shame."

"But she doesn't want to give up that pushcart," said those who had come to understand. "The boy wants her to."

From then on Mrs. Sinkowitz lost the pity of the community. In fact, they began to smile when they mentioned her name. A queer woman.

"She Is Ethereal"

IT is strange to find a Russian-Jewish girl, with an obviously Semitic name, and still more strikingly Jewish features, so firmly entrenched in the hearts of the French people—as tragedienne and as a personality. Yet this is the case with Ida Rubinstein today. Ida Rubinstein is the idol of France. Whoever has been to France for any length of time whatsoever knows

And this idolatry, expended so generously and tolerantly, reacts flatteringly not only to Ida Rubinstein but to France, too.

Yet, not only did Frenchmen themselves place Ida Rubinstein upon that pedestal once occupied so gloriously by "the divine Sarah." Bernhardt herself yielded her throne to her younger contemporary. Early in her career, Ida Rubinstein acted in a play called *Scheherezade*. At that time Bernhardt saw her for the first time. "Ida Rubinstein is ethereal, aglow with feeling!" she exclaimed shortly after the performance; after that she watched the career of the younger woman with interest, and then with growing enthusiasm. And finally—so the story goes, and more than one eye witness has vouched for its authenticity—when Sarah Bernhardt lay on her dying bed she called to Ida Rubinstein to come instantly. And when Ida was kneeling in front of Bernhardt's bed, the sublime actress laid her dying hand on Rubinstein's head and pronounced the Jewish girl as her successor. The "divine Sarah" was no longer to cling on every Frenchman's lips; it was now to yield to the "divine Ida"—the new idol of France!

We in America have continually heard about Ida Rubinstein, and such bewildering reports that instantly, even here, she assumed the proportions of a legendary figure. We knew, for example, that D'Annunzio, the great Italian poet, worshipped her ecstatically, that more than one of his great tragedies was inspired by and written to her. "Ida Rubinstein," D'Annunzio once said—it is only one of his many ecstatic remarks about her, "is, as the poet had foreseen in creating the part for her, youth in its purest form, aureoled by a mystic faith, implacable as everything which is beautiful and true." Nor was D'Annunzio the only one to succumb to her art. Edmond Rostand, that poet who will never be forgotten because of his immortal *Cyrano de Bergerac*, exclaimed upon seeing her: "Ida Rubinstein is bewildering!" Saint-Georges de Bouheliér, well-known French dramatist, created *L'Imperatrice aux Rochers* purposely so that she might appear in it. Maurice Ravel, the great composer, fash-

That Is How
Sarah Bernhardt Described
Ida Rubinstein,
Her "Successor" as the
Greatest Actress in France

By DAVID EWEN

ioned his now world-famous *Bolero* purposely for her so that she might dance it. And when he saw her a few years ago, interpret his music with the rhythms of her body, he said: "How is it that I have never before realized the full force of my music until this strange, bewildering woman revealed it to me through her dancing?" Other composers, too—among them Arthur Honegger—created music for her. She has therefore, inspired poet, dramatist and musician. She has, therefore, been acclaimed by the great as well as by the most humble.

And all this homage and glory and adulation to a Jewish girl who was born, not in France, but in Russia! And why is Ida Rubinstein so extolled? She is, first of all, the foremost tragedienne in France—perhaps one of the greatest tragediennes alive. She is direct successor to Eleanor Duse and Sarah Bernhardt, maybe one of the last, lingering remnants of a tradition in the theater which is rapidly disappearing. Her majesty, her magnificent carriage, the grandioseness of her every gesture speak of a histrionic tradition which, alas! is dying. Today we tend towards a greater realism in our acting; Ida Rubinstein, however, is more intent upon infusing a greater glamor and poetry into the tragedy she is enacting, and so will often sacrifice naturalism for poetic effects. She plays every role for all it is worth—and more. And after one has seen her, one feels that he has undergone a tremendous emotional experience.

But Ida Rubinstein is not only a great tragedienne; she is also one of the foremost dancers of France. During her overwhelming triumph in the theater, we had forgotten about her other gift. But four years ago, she gave a dance—festival in Paris—it was then that she introduced Maurice Ravel's *Bolero* to the world—and

(Continued on page 62)



IDA RUBINSTEIN

with what idolatry the French people regard her; and if they have seen Ida Rubinstein act, or dance, they will add that the idolatry is well deserved. What Sarah Bernhardt had meant to Parisians a decade ago, Ida Rubinstein means to them today. The "divine Ida" she is called. Strange, is it not, to find a Jewish girl with a halo around her head?

The Rise of Bar Cochba

By JACOB DE HAAS



SEVENTY—86—116! For the fourth time in sixty years the Jews rose to do battle for independence. Now in the spring of the year 132, there hurried to the chosen field of Jewish revolt, the valley of Rimmon, some of those who, in their childhood, had heard the Levites chanting in the Temple service. This was their merit, and it was indelibly written into the record, centuries after, that in their old age they still recalled the glory that flamed up so brilliantly before it expired.

No Jewish contemporary has bequeathed to us the epic story that began in 132. We must piece it together from Rabbinic legend and euphemism, from Roman histories, and more substantially from votes of the Imperial Senate, from references to the honors showered upon victorious generals, tablets inscribed to the honor of proud Roman legions, from what one may read amid the debris that crowns a hill-top a few miles south of Jerusalem, which the Arabs still know as the "Ruin of the Jews," and from those contrasting tangibles, the coins struck by Bar Cochba, the medals struck by the Romans, and the title that Hadrian accepted.

Bloody Legend Persists

A legend of the siege of Jerusalem relates that a blood-splashed stone rocked to and fro until wholly saturated with the blood of victims slain upon it. The bitter spirit within it was at length satiated with sacrifice, and it came to rest. Some of the rabbinic leaders, when told what was impending, must in opposing the new venture have been reminded of that grim story. The land was still wet with blood. Graves were still fresh. A new generation had not come to manhood since the slaughter of Julian and Pappus at Ludd. The story of Azariah, who at eighteen, felt like seventy, epitomises the calling of boys from their school benches to the manhood business of war. Did the altar of independence call for further sacrifice?

The debate has left its traces in obscure passages of the Talmud. The all night session at Bnei Berak, recounted in the Passover Haggada, perhaps veils the memory of the crit-

ical council at which the great die was cast.

Sixty-nine and seventy had witnessed a terrible holocaust. From Tabor to Jerusalem a stern fight. From Jerusalem to Gaza, to Jaffa, along the coast to Caesarea, and then again through Galilee and Samaria to Jerusalem. Battle and unending battle, followed by all the horrors of the prolonged siege. Breast-works of the dead, fighting in the Temple, in the lower city, fighting street by street, bitter, bloody, and devastating struggle. After that blood-bath, in inclement weather, came the procession of the slaves to the arenas of Caesarea, Beyrout and Caesarea Philippi. Fights with wild beasts and Jew forced to fight Jew in gladiatorial combats. Away north to Antioch went this great humiliating procession, till the remnant reached Rome, its great triumphal march so acclaimed by the multitude of the imperial capital that the shouts of joy grated even on the ears of Josephus.

Of the struggle in 86 we know no more than is recorded on a regimental tablet telling of the re-inforcement of the Roman troops in Palestine, and a complaint of Josephus in his biography that he was accused of having had a hand in the rising at Cyrene which cost some thousands of lives.

The emperor Nerva offered the Jews some relief from persecution in his short reign, but the coming to the throne of Trajan in 98 brought even a greater mass of Jews under the sway of Rome, for the policy of conquest of the east was again set forward with full force. The Diaspora was as insecure for the Jews as Judea had been. Herein is the explanation of the world war—as the world then was—which was provoked in 116—a full rich story in Roman history which the rabbis designate as the *Polemos shel Quietus*, the name of the general with whom they came in armed conflict in Palestine. All the provinces of the empire rose against the central power. Trajan had to repair to Britain to subdue its people and the remnant of Trajan's wall there still attests the story of the revolt. The central European tribes rose and had to be subdued. Then a great national Jewish rising was

started in Cyrene where a Jewish king was proclaimed. The flame of revolt spread to Cyprus, and crossing Syria caught in its swirl Mesopotamia and Arabia, the same far flung front as in the world war of our own day. Then it swept southward, through Palestine into Egypt. Trajan took command in Antioch. The empire was in peril. One Roman army went east to the Euphrates, slaying and burning as it went. The new communities of the Eastern diaspora thus felt the full weight of the Roman sword. Another Roman army descended from the Lebanon and fought its way through all of Palestine to the final stand at Ludd. Roman discipline and training won.

Terrific Struggle in Cyprus

But the bloody encounter made history, history of a kind that does not repeat itself. The struggle in Cyprus, the slaughter of tens of thousands of Greeks, and the burning of Salamis still remain, after eighteen centuries, the leading events in the history of that island. There, though the code is no longer invoked, it is still recalled that after that bloody struggle no Jew should ever again be permitted to settle in Cyprus. Cyrenaica—now Barca—"one of the loveliest and most agreeable regions of the world"—never recovered from the battle royal waged by the Jews. It is to this day a waste for nomadic Arabs. Adjacent Libya is but a name on the geographies of the ancient world.

Half of the manhood of two generations of the Jews had gone down in death in the struggle for freedom. Trajan died in an obscure town in Syria in 116, while the war was still raging in Palestine. A great common experience thus made common cause between the Jews of the Diaspora and of Palestine. This is the background of the more concentrated struggle that followed in 132.

When in 130 Hadrian came to Syria, where he had been at Trajan's death, less than fifteen years had passed since Ludd in its death throes had recalled the zealots of Masada. But Hadrian thought not at all of the conquered. He came as master, and took possession. He passed through the Lebanon, ordered its forest to be

cut down for timbers for the Roman galleys and divided what the state did not need between his officers. Then he rode along the coast to Gaza and prohibited circumcision. His was a Roman world that should obey Roman rule. From Gaza he went to Jerusalem, and gazing on its ruins, in which a legion was quartered, decided to build there a Roman city, peopled with Romans. In a Roman colony he would erect on the ruins of the Jewish temple a fane to great Zeus. Caesarea was such a colony and had its pagan temple. Directing Tinnius Rufus, Governor of Judea, to prepare the material for the new city and temple, he swung back to Gaza where he lingered awhile, passed through the desert and loitered in Egypt. The pro-consul, for he had as yet no greater title, congratulated the imperial senate upon the peace of Palestine. His contentment with what he had seen, and the inertia of the subject peoples, are recorded in what, in the light of events, are the ironic medals cast to attest the peace of Palestine in 130.

Hadrian's double thrust at national pride and religious sanctions affronted the Jewish world. But no hasty action followed.

The comings and goings of the towering figure of Akiba betray the organizer. Dio Cassius says the Jewish smiths for a year weakened the swords of the Roman legionaires. The Diaspora extending from Rome to Babylon was prepared but it waited for a signal.

Earthquake is Portent

The earth quaked. Proud Roman Caesarea, center of the hated alien government, and Emmaus where a veteran garrison kept watch on the Jews, were partly destroyed. A portent. God was shaking the Roman empire and humbling its power into the dust. So the Jews interpreted events as in the spring of 132 they hurried to the strategic center of revolt, the Valley of Rimmon, the southern extremity of the Plain of Jezreel, the contact point between East, West and South of Palestine.

Here apparently for the first time appeared a new leader for the Jewish people, Simeon bar Cochba. From the mass of legend and contumely visited upon him because he eventually failed, we gather that this "son of a star," an allegorical name at best, was a doughty soldier, a man of valor and great physical strength. He blew

burning tow from his mouth, and hurled back the stones the Romans discharged from their catapults, exhibitions of hardihood and strength, not feats that suggest divine ordination. Akiba later hailed him as "King Messiah" but even in the hour of his greatest triumph Bar Cochba called himself no more than "prince." Whence he came, who were his forbears, and what his family, all this is unknown. The fancy of later days makes no facts. What is clear is that he was a good soldier, that he understood the arts of fortification and building entrenchments, that he knew the Roman manner of warfare, and was prepared for the onslaught of the deadly Roman phalanx, that locking together of shields that carried the squadron forward, protected from arrows, a compact, unbreakable mass, the "shock troops" of ancient warfare.

Two Legions Face Jews

Against the Jews there were, at the moment of the rising, two Roman legions. The center of civil and military authority was in Caesarea, where Tinnius Rufus was in charge. Bar Cochba moved his troops through the Emek. His army moved forward in three columns. He took in turn Sichin which was the military outpost of Sepphoris, and Cabul, south of Acre and North of Caesarea. A third stroke brought him Magdala guarding Lake Tiberias and Jordan crossing. Palestine was thus sundered from Syria by a Jewish army.

The remaining Roman detachments were well to the south and west, Jerusalem, Jericho, Jaffa and Gaza. Tinnius Rufus, hemmed in on the North, gave battle in the plain and fought his way to Syria and the Roman reserves. Secure in Galilee, Bar Cochba spread his forces through the hills, decimating the Roman detachments as they came through the valleys. It was the open warfare Judah Maccabee had introduced to the Jews, with great success, hundreds of years before. Again it was successful. Samaria was next cleared of the enemy, and the Samaritans joined the Jewish army. Nablus and Baisan must have provided their quota of heathen rebels. The Jewish army grew day by day.

Through the pass at Tulkeram poured a host that, clearing the villages of the Sharon Plain, captured Ludd and Jaffa and thus cut off reinforcements coming to the Romans

by sea. A fleet was organized to hold the Jaffa rocks from Roman invaders. Then Gaza was taken and the road for Jewish reinforcements from Egypt was open. Away up in the north through Lake Tiberias and along the Jordan another fleet of Jewish row boats was ferrying the volunteers from Damascus, and Hamath, and the cities of the Hauran.

From four sides the Jewish forces entered Judea, cleared it of the hated Roman, until the land was free of the alien. So to an astonished world there passed out that strange and unexpected message, that Judea was again Jewish and that even the neo-Christians had fled to Pellas in Trans-Jordan. Judea was free and independent.

Of Judea, Jerusalem was the ancient and holy capital. Half the city was in ruins, only two of the walls were standing, and amidst them were a number of synagogues and a church. Sorry sight! But to Bar Cochba and his host, and to Akiba who had so long ago laughed where others wept because he believed in the fulfilment of the prophecies of joy as well as of sorrow, Jerusalem was *the city*. The blazon of joy is still written on the coins.

Hebrew Victory Coins Struck

There were several Roman mints in Palestine. Their coins were to the Jews not only evidence of grinding taxes, but still more of subjugation. Across the coins of Titus—incarnation of all that the Jews detested—Bar Cochba stamped, in Hebrew, the wonder-filling phrase, "the deliverance of Jerusalem." That was the proof of achievement of the re-establishment of the state, and of the independence of the Jews. These Hebrew letters, half obliterating the Roman text, tell of the pride and the joy and the assurance with which these signs of authority and statehood were issued.

So within the fortified lines of Galilee, with Magdala at Tiberias, and Jericho guarding the Jordan, the independent Jewish state stood, self-ruled and free for two years, a great military encampment embracing fifty fortified towns and strongholds, and over 900 open villages. And from all the nearby lands in the diaspora the Jews flocked into the free Jewish state over which Bar Cochba held sway.



DR. LOUIS COHEN, noted Washington radio engineer, who has accepted a one-year commission with the Soviet Union to be a consulting engineer of its Radio Trust. Dr. Cohen is credited with many radio discoveries, some dating back twenty years. He gave the Navy its first method of radio communication.

A NEW publishing house—The Round Table Press—has been established in New York City for the publication of a limited number of books during the year, each an authentic work in the field of religion and ethics. As the name of the firm indicates, the Round Table Press will not confine itself to any single religious group, but will present a variety of points of view on matters of religious and social interest.

The first book of Jewish interest to be published will be a new volume by Rabbi Abba Hillel Silver, of Cleveland, author of *Religion in a Changing World*.

PROFESSOR MOSES JUNG, instructor in Jewish subjects in the Iowa School of Religion, and former instructor of courses in the B'nai B'rith Hillel Foundations at Illinois and Wisconsin, opened the traditional vesper services at Iowa University this fall. Fifteen hundred students heard him speak on "Abiding Values."

ROSH HASHONAH passed quietly in Berlin, the scene of a pogrom last year. A serious outbreak occurred in Vienna, however. A mob

of Nazis attacked a temporary synagogue during the New Year services. Five Jews were injured.

Casualties were kept down by the timely arrival of help in the form of a Socialist Defense Unit, which came to the rescue of the Jews. The police somehow failed to arrive, but later inaugurated an energetic investigation of the occurrence.

The Nazis charged that they were fired on by persons in the synagogue! Those arrested were remanded for trial on charges of provoking religious disturbances. Police scouted the Nazi alibi that shots were fired at them from the synagogue.

LEON KUBOWITZKY, leader of the Poale Zion in Antwerp, is the first Jew in the history of that city to seek election to the municipal council on the Socialist ticket.

BAS-SHEBA GRABELSKE died last month, and through her death Zionism lost a staunch supporter and Judaism a progressive adherent. She was a great idealist and yet she understood the necessity of materialism. In her work in the field of Jewish literature and culture she was unique. No woman before her wrought such material results in Jewish education.

She realized the dire lack of Hebrew literature for Jewish youth. Her journalistic contributions included support of "Youth," a Histruth enterprise; editing the "Eden," a monthly that lived for a year and a half; and editing "Prochim," a library of stories and legends.

Bas-Sheba Grabelske was born in New York in 1894. Her father, an Orthodox scholar, and her mother, the daughter of a learned family, gave her every educational opportunity. She graduated from Columbia.

After her marriage to Baruch Grabelske, an untiring Zionist, she continued to participate in various Jewish activities, especially in the organization of clubs for younger people. Young Judea benefited greatly from her leadership. She aided materially in the first exhibition of the Bezalel School in America.

She was buried in Palestine.

A CROSS-SECTION

(Compiled with the aid of)

JEWISH CALENDAR

5693—1932

Rosh Hashonah	Sat., Oct. 1
	Sun., Oct. 2
Fast of Gedaliah	Mon., Oct. 3
Yom Kippur	Mon., Oct. 10
1st Day of Succoth	Sat., Oct. 15
8th Day of Succoth	Sat., Oct. 22
Simchath Torah	Sun., Oct. 23
*Rosh Chodesh Chesvan	Mon., Oct. 31
*Rosh Chodesh Kislev	Weds., Nov. 30
1st Day of Chanukkah	Sat., Dec. 24
*Rosh Chodesh Tebeth	Fri., Dec. 30

1933

Fast of Tebeth	Sun., Jan. 8
Rosh Chodesh Shevat	Sat., Jan. 28
*Rosh Chodesh Adar	Mon., Feb. 27
**Fast of Esther	Sat., Mar. 11
Purim	Sun., Mar. 12
Rosh Chodesh Nissan	Tues., Mar. 28
1st Day of Passover	Tues., Apr. 11
8th Day of Passover	Tues., Apr. 18
*Rosh Chodesh Iyar	Thurs., Apr. 27
Lab B'Omer	Sun., May 14
Rosh Chodesh Sivan	Fri., May 26
Shavuoth	Weds., May 31
	Thurs., June 1
*Rosh Chodesh Tammuz	Sun., June 25
Fast of Tammuz	Tues., July 11
Rosh Chodesh Ab	Mon., July 24
Tisha B'Ab	Tues., Aug. 1
*Rosh Chodesh Elul	Weds., Aug. 23

NOTE: Holidays begin in the evening preceding the days designated.

* Rosh Chodesh also observed the previous day.

** Fast observed on previous Thursday.

ALFRED M. COHEN, president of B'nai B'rith, has been selected by the Jews of Cincinnati to be chairman of the Jewish Welfare Fund, to be held in November. This is the third year of the Fund, which provides all the money given to Jewish causes not included in the local Community Chest.

B'nai B'rith Wider Scope is embraced in the movement as it is in many Welfare Funds in various parts of the United States. The Executive Committee of the Order some time ago officially approved the movement to create these funds in all large Jewish centers, and the acceptance by President Cohen of the chairmanship in Cincinnati is a token of B'nai B'rith's keen interest in this modern method of consolidating Jewish effort in common causes.

THREE Jews won parliamentary seats in the recent elections in Greece. One represented the Communist party; the other two, the Populist party. All were elected through the separate Jewish electoral college which obtained despite the protests of the Jewish community.

OF JEWISH LIFE

(Wide Jewish Telegraphic Agency)

THE establishment of Biro Bidjon in Siberia as a Jewish republic has not been a conspicuous success thus far. Now the Soviets have announced a second five-year plan for that distant territory. The new plan provides for the settlement of 300,000 new immigrants by 1937, of whom not less than 50 per cent shall be Jews. The cultivation of 250,000 hectares of land is also called for. The budget, subject to modification, has been set at 1,230,000,000 roubles.

DISCRIMINATION against Jews in northern England is growing, according to the Manchester *Daily Express*. The paper discloses that 100,000 Jews are suffering from such discrimination today in that part of Great Britain.

It charges that many Jews are forced to anglicize their names, but that even this does not help. The discrimination is particularly keen in the insurance business, the paper states, and extends to athletics and the social world as well. Jews are even barred from certain public dances, it is alleged.

PAUL F. WARBURG, son of Felix M. Warburg, and Ira M. Younker have accepted the chairmanship of the 1932 drive of the Federation for the Support of Jewish Philanthropic Societies in New York City, which began October 16th and will last until January 1st.

IN spite of fifteen years of anti-religious propaganda in Soviet Russia, the Moscow synagogues were thronged with worshippers during the recent Rosh Hashonah services.

PROOF that economic progress is continuing to be made in Palestine despite the world depression is furnished by the latest report of the Palestine Economic Corporation, just published.

Particular progress is noted in the orange industry, 3,452,000 cases having been exported in the 1931-32 season to March, 1932, with a value of 1,639,000 pounds—double that of 1931. There were no bank failures, and only one credit co-operative society was liquidated. Exports of manufactured articles also increased with the exception of soap, which



MRS. SAMUEL W. HALPRIN, of Brooklyn, N. Y., who was elected National President of Hadassah, women's Zionist organization, at the close of the organization's eighteenth annual convention in New York. She succeeds Mrs. Edward Jacobs, of New York.

was hard hit because of tariff measures in Egypt, the principle market.

Among interesting recent developments noted in the report is the export of grapefruit, which increased from 21,000 in 1927-28 to 57,000 in 1930-31; the increasing local production of eggs and poultry products, and early potatoes.



Two scenes at the Golden Anniversary celebration of the founding of Rishon-le-Zion, Palestine. Left: a group of the original pioneers and school youngsters in front of the synagogue. Right: a portion of the crowd at the festivities.

JEWES from all parts of Palestine gathered recently at the colony Rishon-le-Zion to celebrate the fiftieth anniversary of its founding. The High Commissioner, Sir Arthur Grenfell Wachope, and other high government officials participated in the festivities. The celebration also

honored Bilu, the Hebrew name given to the pioneers who left Europe in 1882 and came to Palestine to work under most difficult conditions. Every member of the Bilu who survived came to Rishon-le-Zion to revive old memories.

The founding of Rishon-le-Zion in

1882 marked the first effort of modern Jews to recolonize their homeland in Palestine. Simultaneously, there began an immigration from Russia and other countries which resulted in the establishment of numerous other colonies.



The PRESIDENT'S PAGE

it means for the Jew and Judaism, only the future can tell. This, however, is certain: the United States is now the center of World Jewish interests and for the first time in history the hub of world Jewry is in a land in which the Jew is equal in the eye of the law with all his fellow-citizens. That may have a tremendous bearing on the Jew of the future.

*There is no great
And there is no small
To the Soul that maketh all.*

I AM in the habit of devoting this page to the larger affairs of B'nai B'rith—that is to say, to subjects in which large numbers are interested. I am going to depart from my custom long enough to tell of a service B'nai B'rith recently rendered, which fairly illustrates what is being done all the time in every section of the world in which B'nai B'rith functions.

Of course, my readers know that B'nai B'rith headquarters are closed on Shabbos. The telegraph companies, however, have orders to deliver to the President or Secretary all cablegrams and telegrams received by them on that day. The following telegram came to me on a Saturday morning:

A Jewish young man named William Reiner, of Philadelphia, was killed Thursday night in Hammond, Indiana. His body in charge of American Legion. Grandfather in Philadelphia who was notified pleads he be given Jewish burial. Appealing to B'nai B'rith to act immediately. Communicate with Straley Thorpe, 703 Lloyd Bldg., Hammond.

(Signed) M. HENRY POTTER,
Philadelphia Jewish World.

It required only a moment to learn who is President of America Lodge No. 901 of Hammond, and I wired him:

Irving Chayken, President America Lodge, B'nai B'rith, 5142 Hohman Ave., Hammond, Ind. I am in receipt of telegram from H. Henry Potter, Philadelphia Jewish World, asking in behalf of grandfather of William Reiner, killed Thursday night in Hammond, that B'nai B'rith see that he is given Jewish burial. Telegram advises body in charge of American Legion. I have wired Straley Thorpe, 703 Lloyd Bldg., Hammond, that you will call upon him and ask him to co-operate with you in carrying out grandfather's urgent request. Kindly at once see Mr. Thorpe and wire me result of conference.

And I wired the head of the American Legion at Hammond:

Straley Thorpe, Hammond, Indiana.

I am in receipt of a telegram from M. Henry Potter, Philadelphia Jewish World, repeating the plea of the grandfather of William Reiner, of Philadelphia, killed Thursday night in Hammond, that he be given a Jewish burial. Mr.

Potter advises me that the body is in charge of American Legion and asks me to communicate with you. I am wiring Irving Chayken, President of B'nai B'rith Lodge in Hammond, to confer with you. Hope you will co-operate in carrying out grandfather's request.

A few hours later, I received the following message from Hammond:

Mr. Chayken at B'nai B'rith meeting in Indianapolis. Will see that a Jewish burial is arranged.
MISS SCHULTZ.

I immediately relayed this telegram to Mr. Potter.

On the following Tuesday I received the following letter:

Hammond, Ind.

Your telegram of September 17th regarding the burial of William Reiner reached Hammond while I was away attending the State B'nai B'rith Convention at Indianapolis. Fortunately, our Vice-President, Rabbi Israel Miller, of the Kneseth Israel congregation, was in town and through his splendid efforts, the young man was buried yesterday.

The plot of land was donated by the Kneseth Israel members and the expense of procuring a suitable casket, etc., was presented by several of our members. Despite the fact that gloom prevails here because of our present economic conditions and also because we are without a banking institution, the money was raised within six hours. It is also our intention to put a headstone at the grave within the next few weeks.

I trust that what we have done meets with your hearty approval. I attended the funeral along with 25 others, and needless to say, as B'nai B'rith we did our duty.

Fraternally yours,

IRVING N. CHAYKEN,
Pres., America Lodge.

The following from Philadelphia:

Mr. M. Henry Potter informed me of the prompt manner in which you replied to the appeal of an old man whose grandson was killed in Hammond, Indiana. This was again evidence of the splendid work of the B'nai B'rith.

Mr. Samuel Reiner, the grandfather of the boy, asked us to convey to you his gratitude.

You have no idea how much easier B'nai B'rith made this man's sorrow.

With much appreciation to you, Sir, for your part in this fine act of "Chessed Shel Emeth," I am,
Cordially yours,

JACOB GINSBERG, Publisher,
The Jewish World.

THE cornerstone of the new home for the Supreme Court of the United States was recently laid. Lord Reading came over from England to take part in the ceremonies, but that is beside the point on which I wish to dwell.

The newspapers used the occasion to reminisce on the old court rooms and to tell stories about the Justices and the Court. Even the Associated Press departed from its usual staid demeanor and gave the public a good deal of inside information concerning the highest judicial tribunal in this country and perhaps the most august body of judges in all the world. Said the A. P.:

"The hardest tribunal to face in the country." That is the consensus on the Supreme Court from most young lawyers and many seasoned ones as well. Some of this comes from the
(Continued on page 61)

B'NAI B'RITH has entered on its ninetieth year and the temptation to compare conditions Jewish as they were about the time of its birth and now, is well-nigh irresistible. The comparison discloses changes that are little less than phenomenal. I am assisted in this study by Jakob Lestschinsky, Berlin statistician, who has contributed to the Menorah Journal an interesting compilation of facts and figures.

Ten years before B'nai B'rith was organized, the entire Jewish population throughout the world was about three million, the vast majority of whom lived in Southeastern Europe, Asia Minor and North Africa. What is now world Jewry was then nonexistent. Meanwhile the number of Jews had increased to approximately sixteen million, expanded over the entire world. In the first half of the century up to 1880, the number grew from 3,280,000 to 7,660,000, and in the half century following 1880, the number grew to 15,800,000. The latter period was marked by hundreds of pogroms, massacres and epidemics in Eastern Europe, from which the Jewish population suffered tremendous loss of life.

When B'nai B'rith was organized (October, 1843) the Jewish people in the United States numbered at most 25,000. That figure has been increased to 4,500,000. At the earlier date the United States held one-half of one per cent of the Jewish people of the world; now it has in excess of thirty per cent. More than sixty per cent of this enormous population lives in five cities: New York, Philadelphia, Chicago, Boston and Cleveland.

The enormous increase in the number of Jews in the United States involves the mightiest migration in their long and eventful history. What

BY THE RIVERS OF BABYLON

BY LUDWIG LEWISOHN



VERY strange custom had grown up among those *Yehudim* who had not returned to *Yisrael-land*, especially among the rich and powerful and astute. It was this: that they did not make known to strangers either their *am*, their people, nor their *moledeth*, their kindred or descent. The children of the exiles were quietly taught this custom; Mordechai had taught it to Hadassah in the years of her childhood, even as he had received it from his father. Now in his great pain he was, he knew not how, driven to think upon this matter. Perhaps if Hadassah had told her true name and kindred, she had not been taken into the house of the women. Perhaps if she now made them known, Hegai would let her go. Yet this faint hope, too, faded from his heart. For he knew with a knowledge more wounding to his heart than any javelin that the vanity of woman was often greater than her love and faith; he knew, too, and smote his breast for having once rejoiced in this knowledge, that Achashverosh the Persian bore no ill-will to the Jews who were in the empire, for one of the youngest scribes among the pages of the palace was Nechemyah ben Hachalyah, who not only did not conceal his kindred and race but was rumored to have openly said that the *Bnei Yisrael*, the servants of the great and terrible God of the heavens, were sinning against their God and should return to keep the commandments that God had of old given to his servant Moshe. Yet this youth was one of those appointed to keep the book of the chronicles of Achashverosh before the eyes of the king.

Sorry enough was now the estate of Mordechai. From his earliest years he had been accustomed to honor and command and riches. He had stretched out his hand and his bidding had been done. Princes of the Persians and the Medes had besought his aid and council, especially during the wars; Memuchan, the Mede, author of these ills, had once spread for him a feast with golden goblets. Among his own people he was a ruler and councillor; the poor

PART TWO

The Story So Far

IN ancient Persia, during the reign of King Achashverosh, there lived, in the city of Susa, a wealthy Jewish merchant, Mordechai ben Yair. He is in love with Hadassah, his young cousin, whom he has adopted. When the King, however, puts aside his Queen, Vashii, and issues a call to all young virgins in his kingdom to appear before him that he may choose a successor, Hadassah is among those who answer the summons. Mordechai is accordingly plunged in grief.

bowed at his approach. Now he was brought low by a girl's lust for show and vanity and a false sense of dominion. His house was empty and everywhere the vision of Hadassah pursued him. He could see her sitting before her silvern mirror in her chamber, the image of her in the mirror smiling at him; her small sweet shoulders from which the veil had slipped quivering lightly with the young laughter in her throat. He could see the golden polish of her skin and the gesture wherewith she tossed back her heavy black tresses that glinted like a bird's wing in the moonlight of the hills. And next he could see her brought in heavy perfumed robes before Achashverosh, who was old and grey and weary with much wine and lechery, and could see the two monstrous eunuchs, Bigthan and Theresh, strip the robes from her lithe body. And he shuddered as in a fever gotten in foul swamps.

He knew not how he dragged his proud feet thither, but day by day, after his nights of sleeplessness or evil dreams, he went forth to the center of the city, as one known and honored at the palace of the king and therefore privileged to sit at the king's gate amid the warders of the king's threshold. And he did, in truth, sometimes take his seat in the king's gate and behold, but now with a kind of horror, the great winged bulls and the frieze of the lions and the wide

wings of the sculptured cherubs. And as he sat there shame gnawed at him because of his feigning. He knew that he would leave the great gate and go slowly westward and loiter in front of the pavillon beside the many-columned palace. For this was the women's house, taller than the *apadana* by its broad frieze of enameled brick and crenelated border. This house of the women had no windows. Two doors gave access to the house and the inner courts beyond. But these doors were closed and seemed to Mordechai like the eyes of a blind man. If he waited long enough one of the doors might stealthily open and admit or send forth a slave. To speak to these slaves was not without danger; none knew what peering hidden glances might be upon the speaker who dared concern himself with the women in the king's house. Nevertheless, did Mordechai thrice ask of Nubian eunuchs to know how Esther did, and what would become of her. All that they knew was this, that one by one the virgins would go in unto the king and that such as pleased Achashverosh would then be returned to the second house of women in the care of Sha'ashgaz, the king's chamberlain who kept the concubines. And Mordechai did not know in the anguish of his heart which he should wish for, that Esther should please the king or not. For even if she did not please him and were permitted to return to her home and kindred she would be forever soiled and shamed and unworthy of being the mother of a Benjamite. Therefore Mordechai ben Yair gave up all hope in his heart. Out of his life light and the love of woman had gone. Yet he could not purge from his soul either by prayer or meditation or business his tenderness for Hadassah, which had become a part of himself, and therefore daily, in despite, as it were, of himself, walked before the women's house or else, sitting in the king's gate, somber and embittered, peered from under heavy lids toward those blind walls behind which Hadassah was being anointed and purified and gotten ready for the night of her shame.

Meanwhile strange and heated

rumors floated about the alleys and open places of Susa. For fair young virgins had been sought and gathered together from all the provinces of the kingdom. They had been brought not only from Media and Aria, not only from Assyria and Babylonia, but from Cilicia by the great sea and from the Pontic mountains in the savage north; from Carmania in the far, burning south had they come and from the highlands of Pamir in the strange and fabled east. And men and women dwelling in Susa seemed to thrill and quiver with the knowledge of all these fair bodies of women being purified and perfumed with oil of myrrh and with spices and sweet odors and so gotten ready for the king's bed in the house beside the palace. No one spoke or whispered of aught else. And as the month of Tebesh approached caravans came from all the satrapies of the empire with men fair or dark, tall or almost dwarfed, in heavy silken robes and in mere loin-clothes and loose cloaks, men who were proud that a virgin of their kindred was in the king's house, men who swore great oaths that none but the maiden of their tribe was worthy of the great king's favor and who awaited the event in camps beyond the city or drinking and dicing in the public wine-shops.

No man of the *Yehudim* was among these. Yet scattered as his people were throughout the provinces, Mordechai knew well that other Jewish maidens must be in the house of Hegai. But the kinsmen of these maidens, like himself, were filled not with pride but with shame; they did not vaunt themselves but mourned. To them the king in his palace was no divine lord, but a lecherous and drunken old man—one, moreover, of rude soul, unlearned, and unwise, not skilled even in his one trade of war. Deep in their hearts they despised him while bowing to his power. And it came over Mordechai ben Yair with something of somber gladness that neither Jehonathan, after that first hour of night, nor his other kinsmen and close friends, had inquired of him concerning the fate of Hadassah, the daughter of Abichail. Nay, the *Bnei Yisrael* were not like the other peoples in the one hundred and seven and twenty provinces, stretching from India even unto Ethiopia to the south of Mizrayim, over which Achashverosh ruled. Diverse were they from every other people and in the midst of his shame and his grief Mordechai ben

Yair made a vow to himself that on a day not too far distant he would go to Babylon, whence his father had removed to Susa, and seek out a Jew named Ezra ben Serayah, who called himself and whom others called *Ha Sofer*, the scribe, and who was said to have gathered in his house all the books and all the memorials of the Jews from the beginning of things on and to be nursing a great vision and a sure plan for the future of his people.

Days came and nights on which these nobler and braver thoughts brought no consolation to Mordechai. For a strong man's love is both of his whole body and of his undivided soul and when such a love is intolerably shamed and torn the whole man is one burning wound. And now, under cover of darkness, came slinking to the house of Mordechai a flat-faced slave named Barnabazus who spoke Persian with an Hellenic accent and swore he was a Jew of Tarsus in Cilicia and displayed in proof the mark of the covenant upon his flesh. At the name of the city of Tarsus, Mordechai drew back, for of that city were both Bigthan and Theresh, the eunuchs and chamberlains of the king. And in truth Barnabazus declared that he was a slave of Bigthan and not only weary of his master's cold cruelty, but that his Jewish heart had awakened in him at seeing the heaviness of spirit of Mordechai. Yet he was the bearer of ill news. The lady Hadassah had gone in unto the king and had found favor in his sight and had been taken by Sha'ashgaz into the house of the concubines and all the palace was filled with whispering and wonder and the envious said that the wench must have bewitched the king, for since the lady Hadassah had shared his bed he wanted no other woman. Mordechai thanked God for the dark that hid from the slave the pallor of his own face and the quaking of his very bowels. He gave the fellow a piece of silver and bade him be gone. And all that night he lay sleepless with his anguish, haunted by visions of Hadassah and the king. Nor did it comfort him when, some days thereafter, trumpets blared from the four corners of the palace and a herald of the pure blood of the Persians in ceremonial, scarlet-bordered tunic and velvet coat, carrying a golden quiver and an ivory bow, black-haired and bearded, silver-filleted, holding before him a javelin with a glittering head, proclaimed to the four corners of earth and the empire

that the king had set the royal crown of the Medes and the Persians upon the head of Esther and made her queen in place of Vashti and that a great feast was to be spread for all the princes and servants of the king, which was to be called Esther's feast, and that a holiday was to prevail throughout all provinces with gifts for the people from the hand of the king.

Yet upon the night after the day of that proclamation Mordechai slept. He was weary to death and tossed about uneasily in the heat of the night and toward dawn he had a dream which, though he did not understand its presage, he hid earnestly in his heart. He heard in his dream great noise and tumult, thunder and earthquake, bringing terror upon earth and there appeared two mighty dragons who fought one another and the tumult of whose combat roused all the peoples of earth to war against the righteous people. Darkness and terror and cruelty ensued and the righteous people feared that death and doom were upon it and made itself ready for destruction. But it cried aloud to its God, and all the tears of its grief flowed together and as from a small spring there issued forth a mighty stream of many waters. And of a sudden the sun rose with a great light and the oppressed were raised up above those who had hitherto been held in honor.

Mordechai ben Yair had his place assigned him at the feast of the queen's crowning. He sent a slave with gifts to the chamberlains of the king, pleading that he himself lay ill of a burning fever. All day and until late into the night he heard the joyous hum of the city and the babbling and singing of roysterers and his heart contracted within him. He hid his face and prayed. In the first glint of dawn a tall slender figure came to the side of his couch. Mordechai looked up and recognized the young Jewish scribe who was among the pages of the king, Nechemyah ben Hachalyah. He looked into the youth's eyes and saw in them a sure and subtle knowledge of himself and his woe and his shame. But what the youth said was this: "An evil and a great danger is about to come over us." Mordechai raised himself up. Nechemyah lifted his hand: "But the Holy One, Blessed be He, does not smite Yisrael until He has prepared a remedy for its wound."

(To be continued next month)

Canada Needs Jewish Immigrants!

By A. J. PAULL



OF the close to 4,000,000 Jews who, between 1881 and 1930, transplanted themselves from Europe to America, not more than about 125,000 founded homes in the Dominion of Canada. It must be admitted at the very outset that the United States offered greater attractions to the immigrant, but surely opportunities also in Canada were not lacking. Undoubtedly, Canada could absorb a much greater number of Jews, and if European Jewry did not avail itself of its opportunities to settle in this vast and virgin land during the so-called open-door policy of the Canadian Government which prevailed until the last decade, it certainly is its own fault. Canada, with its vast territories and resources is, in our humble opinion, Jewry's greatest omission for, as quite a few noted authorities believe, the second half of the history of the development of the North American Continent belongs to this great Dominion.

It is certain today that with a population of slightly over 10,000,000, Canada cannot achieve a more rapid progress and maintain its economic super-structure. This country needs at least a population of 25,000,000 souls. Why then has Canada closed its doors against European immigration? The natural (objectively possible) density of Canada is ten souls per square kilometer, whilst the actual population of Canada is one soul per square kilometer.

Increased Population Needed

Then again we must realize that Canada has built its two great railway systems which extend from coast to coast, its great canals, its power stations, its terminals, its hotels and factories, at enormous cost and mainly on borrowed money; that our Dominion, Provincial and Municipal Governments have contracted immense international debts; that private industry and utilities have floated an enormous amount of loans, bonds, debentures and stocks; that our great hinterland with its extensive wheat belt is largely dependent upon foreign markets, and that all this was done with little or no regard

to the resources and capacities of our small population whose next two generations are thus practically mortgaged. It is quite clear that we must have additional population. Keen observers have come to the conclusion that under present conditions and with the present birth rate, we cannot rely on the natural growth of our population. Consequently, it has of late dawned upon our leaders in public life and politics that the solution to our troubles lies almost exclusively in immigration.

Question Up to Jews

It stands to reason that with a new flow of immigration to Canada, the Jewish people will be benefited in some measure. The extent to which Jewish immigration will be allowed into this country will depend entirely on the efforts exerted in its behalf. The question that we ask, therefore, is: "Will there be a conscious and concerted effort on the part of Canadian Jewry when such opportunity offers itself?" Present indications in this regard are all but encouraging. Jews are generally interested in Zionism, religion, charity, but little thought and support is given to the cause of the Jewish wanderer. "We Canadians or Americans are greatly and increasingly overburdened by our responsibilities towards those of our brethren among us who are in distress and we decidedly do not want any new immigrants who are likely to become public charges." This is the classical dictum of many of our leading Jews, especially those who are identified with philanthropic work. This reasoning is basically false. The same Jews who would not do anything for the Jewish immigrant contribute millions of dollars for Jewish relief in Eastern Europe. They would help our Jewish sufferers in Europe rather than bring them here. Have they ever considered for a moment that the millions of dollars which were sent over to Europe in the post-war period for Jewish relief were but a palliative and brought but temporary alleviation? Unquestionably, many thousands of lives were saved. But are these people self-supporting now? Have the many mil-

lions of dollars spent in relief put them back on their feet? In some parts of Europe their plight today is no less appalling than it was at the close of the war. And were it not for the millions of dollars which are being sent out of the United States and Canada by our recent arrivals for the support of their poorer relatives in Eastern Europe, Jewish life there would be unthinkable.

On the other hand, how many of the nearly 4,000,000 Jews who were transplanted to the various immigration countries are not self-supporting? Let us take Canada as a point in fact. Over 40,000 Jews came to our shores and settled among us in the last ten years. How many of these are charges on our Government Institutions? None! How many of these are charges on our Jewish Federations and other charitable institutions? Very few! To be more specific, only a few hundred families throughout the entire Dominion. A remarkable record which can be equalled by only very few other nationalities. Similarly, the contribution which these 40,000 Jews have made to our own welfare is inestimable. These new additions to our ranks have become the mainstay of our cultural life; they have made it possible for us to preserve, maintain and build up our community centers, synagogues, schools, our cultural and philanthropic institutions; they helped us to keep alive the spirit of Judaism on this side of the ocean. In sum total the immigration of nearly 4,000,000 of our people to the American Continent in the last fifty years was a great piece of constructive work and practically the only bright spot today on an otherwise dark Jewish horizon.

Anti-Semitism Causes Exodus

It is not our task in this article to inquire into the causes of Jewish emigration from Eastern Europe. Persecutions, pogroms, economic and political disabilities, the World War with its repercussions and the many other contributory phenomena are all well known and widely discussed topics. We are rather concerned in this article with the Canadian phase

of the problem, and we shall endeavor to briefly review the origin, growth and development of the Jewish Community in Canada. According to the official censuses, the Jewish population in Canada was 6,414 souls in 1891 and 16,401 in 1901—an increase of 9,987 souls. It would be fallacious to credit this enormous gain to births. It is quite obvious that during these ten years, a considerable immigration of Jews took place. It would be a safe guess to assume that of these 9,987 additional population, over 7,000 were immigrants.

175,000 Jews in Canada

Thus, the 16,401 Jews in 1901 plus 117,987 Jewish immigrants who came to our shores between the years of 1901 and 1930 plus the natural increase and minus our exodus to the United States gives Canada a Jewish population of about 175,000. Montreal has the largest Jewish community in the Dominion with a population of about 65,000; Toronto is second with a population of about 45,000, and Winnipeg runs a poor third with a population of about 20,000; the balance is scattered throughout the Dominion with appreciable Jewish communities in Vancouver, Calgary, Edmonton, Saskatoon, Regina—in the Western Provinces; Ottawa, Hamilton, Windsor, Timmins, London, Kingston and Kitchener—in the Province of Ontario; and Halifax, St. John, Glace Bay, Sydney and Whitney Pier—in the Maritime Provinces. There are many smaller Jewish communities in almost every Canadian city of importance but for lack of space these cannot be enumerated.

Where did all these Jews come from? More than three-fourths of them came from Russia and Poland. During the war many Russian and Polish Jews fled to other countries in Europe and were recorded as nationals of those countries when they entered Canada. Consequently, it is quite possible that not three-fourths but more than four-fifths of the Jews entering Canada came originally from Russia and Poland.

While Jewish immigration to Canada dates back to the seventeenth and eighteenth centuries, mass Jewish immigration to this country is of recent origin and belongs almost entirely to the twentieth century. Consequently, continuous official data on the immigration of Jews into Canada is available only beginning with the Canadian Government fiscal year of 1900-1901. According to these official re-

ports issued by the Department of Immigration, 117,987 Jews entered Canada by sea during the first thirty years of the twentieth century. This immigration, divided in three ten-year periods, is indicated in the following table:

1900-1910	43,529
1910-1920	32,585
1920-1930	41,873

It conclusively proves that only in the post-war period did the Jews make a serious effort to settle in Canada. In each of the first two ten-year periods, when the open-door policy prevailed and when there were practically no restrictions imposed, almost the same number of Jews entered Canada as in the third period when rigid restrictions were in force. This is primarily because Jewish immigration to this country during the first twenty years of the present century was not determined by the economic situation of Canada. In other words, European Jewry neglected Canada at a time when its doors were wide open and began to flock here only when their economic situation in Europe forced them to flee. On the whole, Jewish immigration constitutes about 4 per cent of all immigration into this country in the last thirty years.

When Jews Come, They Stay

In sharp distinction to that of other nationalities, Jewish immigration produces no re-emigration. It is true that a considerable number of Jews left Canada for the United States, but this exodus has been virtually offset by the immigration to Canada of American Jews. Exact figures of this American immigration for the pre-war period are not available but we get a fair idea of this movement from the official report for the fiscal year of 1929-1930 during which 620 Jews, American citizens, entered Canada across the International Boundary. When one travels across Canada, he finds American Jews in almost every Jewish community.

Canadian Jews are not, as is generally believed, all of the merchant class. Only a superficial consultation of the meager occupational statistics available reveals the fact that over 65 per cent of the Jewish population in Canada follow productive occupations—that thousands of Jews are engaged in farming, mining, shipping, and in the building trades. Jews are also found in great numbers in almost

every existing trade in Canada, particularly in the clothing and fur manufacture. Surely 35 per cent of the Jewish population who constitute the merchant and manufacturing classes and the liberal professions is not an exorbitant figure, and viewed from all angles, is to be considered an equitable, satisfactory and healthy economic distribution.

"A Most Ideal Citizen"

In speaking of Jewish contributions to Canada as a whole, we must deprecate the mistaken notion which some Gentiles hold that the Jew is an undesirable immigrant. The 175,000 Jews who have become part and parcel of the economic and political fabric of Canada have undeniably contributed largely to whatever achievements Canada has to its credit in the economic, political and cultural fields. The Jew comes to stay; he is loyal and law-abiding; he embraces joyfully the responsibilities and duties of Canadian citizenship; he is imbued with the ideals of our Canadian institutions; he makes a most ideal citizen. All he expects is freedom of opportunity to work out his own destiny and future.

Whilst Canada is at the present time living through a severe economic crisis possibly due to its too rapid development and the worldwide depression, it must be remembered that of an area of 2,266,911,360 acres of land, only 211,055,587 acres are under cultivation and the rest is unoccupied because of the absence of settlers; that hundreds of millions of acres of land could be made available and be utilized in the immediate future for settlement; that 87 per cent of Canada's water power is undeveloped and that the mining treasures of Canada, consisting of gold, silver, nickel, lead, zinc, coal, copper, natural gas, asbestos, gypsum, petroleum, etc. have only been scratched on the surface.

To the minister of Immigration and Colonization who is faced with "the serious problem where we are to get people who will be acceptable to this country and who will be easily assimilated into our national life," we say:

"There are thousands of Jews in Eastern Europe who are ready and anxious to come to Canada to take up the task of helping to build up this country, a large number of whom can be easily assimilated into our national life and who should be acceptable to this country alone on the excellent record of Canadian Jewry."

Ruth of the Volga Steppes

Former Christian Girl is First Modern Hebrew Poetess

By SAUL KLEIMAN

THE appearance in Hebrew literature of the woman writer is no more a rarity. The renaissance of the Hebrew language has in the last three decades brought forth such literary talents as Hemda Ben Yehudah, Sarah Shapiro, Dr. Eva Shapiro, Deborah Barron, and others. However, in the realm of poetry, the absence of women was singularly marked, until there appeared the daughter of a Christian villager and picked up the Hebrew Muse which had lain dormant since the prophetess Deborah sang her epos.

This new poetess has been befittingly termed "the modern Ruth" and "Ruth of the Volga Steppes." In one of her poems, the "modern Ruth" regrets that she was not the first to declare "Thy people shall be my people," and that she could only emulate the example of the "Moabite." This she did, and even vied with her and excelled her!

Like Ruth of yore, the "modern Ruth," too, renounced her religion and her God, cut off all bonds that united her with her people, and, with the warm heart of a poet, espoused the faith of Israel. Then she devoted her poetical talents to the modern Hebrew literature, singing of

*"The Sabbath stars
Kindled in the crystal skies",*

and of the old "Beth Hamidrash" from which

*"Floated strains of minor chanting,
Came a young boy's sorrowful chanting,
As he bowed o'er Jewish lore."*

Indeed, Elisheba (this is the poet's nom de plume) is a phenomenon that has no comparison in the history of Hebrew literature. A daughter of a people known for its past ill-treatment of the Jews, in a time when the Hebrew language was least tolerated in her country, she quietly entered the "sanctum sanctorum" of Hebrew literature, completely mastered it, and became the organ of expressing it in its highest artistic form—in poetry!

Her biography, only fragments of which appeared in European papers, is almost legendary. Her father, Ivan Zhirokoff, a Russian, was in his younger days a teacher in a rural school in Riozan. Her mother, Anna

Welsh, was of an English family that had settled in Moscow. She was a teacher of languages, tutoring in private aristocratic homes in the Russian metropolis. After she became Mrs. Zhirokoff, she moved to the village of Riozan where she stayed to the end of her short life, for she died young, leaving three orphans, including the three-year-old Yelizavetta Ivannova, the future Hebrew poetess.

The rearing of young Yelizavetta was now divided between her father in Riozan and her mother's sister in Moscow, until she was of age to be admitted to the gymnazia (high school) when she permanently stayed with her educated aunt. It was in the atmosphere of this typically English home, (the Welshes always maintained the English traditions in their Moscow home), that Yelizavetta's poetical soul was molded.

Particular inclination and aptitude for languages were inherent with her. It was therefore quite natural that, after she was graduated from the gymnazia with a gold medal, she should pursue a course in philology, studying modern languages, in some of which she acquired a mastery.

Miss Zhirokoff began to write poetry at a nearly age, having composed about 200 original poems in Russian and translated English and German verse during her gymnazia years, but was rather modest and reticent about showing them to editors.

The source of the dramatic episode in her life—her becoming a modern Ruth—is to be traced to her gymnazia days.

Miss Zhirokoff had a Jewish classmate named Raskin, with whom she associated and whose house she frequented. In the home of the Raskins, who were refined and observant Jews, the Russian girl for the first time observed the fine Jewish home life, the beauty and tranquility of the Sabbath, and the filial love and devotion of the family, and was tremendously impressed with these. Miss Raskin and the other Jewish students with whom Miss Zhirokoff chummed, were ardent Zionists, some of them idealists of the finest type. The idealism of these young people, their hopes and aspirations for a Jewish homeland, for a national Hebrew renaissance, for a rejuvenated

culture, their invincible faith in their ideals—made an indelible impression on the gentile girl's poetical soul, captivated her imagination, and influenced her to share these Hebraic hopes and help to realize them. The instruction in the Bible and reverence for it, inculcated into her by her English aunt, doubtless contributed to her Hebraic tendencies which culminated in her decision to embrace Judaism and to consecrate her pen to the furtherance of the modern Hebrew renaissance.

With the avidity for learning for which she was noted at the gymnazia, Miss Zhirokoff then applied herself to the study of the Yiddish and Hebrew languages and literatures, and, at the age of 23, acquired a mastery of them.

"Two souls dwell in me," she wrote in a letter to a friend, "a Russian and a Hebrew, the latter dominating me more and more." But her "Hebrew soul" soon prevailed, and Yelizavetta Ivannova Zhirokoff thenceforth became "Elisheba," by which name she desired to be known even after she was married to the ardent Zionist, Simon Kichonsky.

Elisheba's first literary efforts at Hebrew poetry were translating into Russian the famous poem "Zion" by Rabbi Yehudah Halevi. This was followed by translations of Halevi's other poems and of modern Hebrew poets. In 1922, her first original poems in Hebrew appeared in the quarterly "Ha-t'kufah," after which she became a frequent literary contributor to various Hebrew periodicals. To date, three small volumes of Elisheba's verse have appeared, two in Russian and one in Hebrew, respectively entitled "Moment," "Mysterious Thoughts," and "A Little Goblet."

As a "newcomer," Elisheba observes the landscape of Judaism from a distant perspective, and is, therefore, able to discover new illuminative lines in it. Thus she sees in the "Sabbath Candles" an expression of love and adoration for "light," characteristic of the Jews—an adoration culminating in the recitation of blessings over it!

The outstanding characteristics of Elisheba's poetry are lyrical pathos and idyllic beauty.

*"The still charm of the mysterious forest
In the silvery, bright blue nights"*

are the paths by which the poetess likes "to stroll." Nature is her "Temple," the stars "the Sabbath Candles," and she—"the priestess," serving the Hebrew Muse!

Elisheba's pen pictures are not colorful, nor are her descriptions picturesque. Instead, she employs well-constructed, modest and simple diction, free from Biblical phrases. The charm of simplicity and naivete, blended with a gentle strain and sadness and a tint of Russian melancholy, pervades all of her verse.

Elisheba is now a well-known figure in modern Hebrew literature, having been writing poetry and prose for different Hebrew papers and periodicals in Europe and in America, contributing chiefly to those published in her adopted country, for she gives preference not only to the Hebrew language but also to Palestinian publications. "When I think," she said, "that my fountain of poesy is being drained out, I have the feeling that there, under the clear skies and beautiful sun of the Land of Israel, the 'Shehinah' will again rest upon me!"

Although the "fountain of poesy" is yet far from being drained out of her, "Ruth of the Volga Steppes" has already chosen the "Mountains of Judah" for her habitation.

The Jew on the Air

(Continued from page 37)

baton has been entrusted the performance of serious music. Eugene Ormandy so distinguished himself for his interpretations of the classics on the air that when Toscanini could not come to guest-conduct the Philadelphia Symphony Orchestra he was chosen to substitute for him.

Other Jewish conductors include Nat Shilkret—to whom we must be grateful for encouraging so many American composers to create music directly for radio-performance—and who, of lesser conductors, is one of the most popular; and Sam and Howard Lanin, two brothers, each of whom brings a new charm to the lighter classics of music they conduct regularly on the networks.

In the field of serious music there is, of course, Mr. Tosche Seidel—the staff violinist of Columbia Broadcasting System—who introduces his listeners to the whole world of violin literature throughout the year, and whose performances more than once border upon genuine greatness. Then

there is the weekly broadcast of the Roth String Quartet (all of whose members are Jews) established as one of the great string quartets of our time. Other fascinating features on the air are the weekly concerts of great piano music by Vera Brodsky, and the weekly introduction to the great violinists of the past by Eddie Brown—both broadcast from station WOR.

Jewish announcers are not quite so prolific as Jewish performers—but there are a few who deserve mention. In the National Broadcasting Company both Jeff Sparks and Ben Grauer have large followings. David Ross, of the Columbia System has distinguished himself because of his really beautiful diction. And A. L. Alexander (formerly a rabbi) has long been one of the favorites of the air.

This article would be deplorably incomplete without a few words about Jewish hours on the air. During the past year, the Jewish hour has grown in tremendous importance and has improved in quality, so that it has become an important aspect of broadcasting. First and foremost there is that ever-popular and ever-beloved "Rise of the Goldbergs"—the creation of Mrs. Gertrude Berg.

Naturally, the success of the "Rise of the Goldbergs" has inspired competition—and two other Jewish skits, similar in nature, now appear on the air. From WMCA can be heard "Mr. Bernstein and Mr. Goldstein," a skit filled with the humor and pathos of Jewish life in a large city; and from WOR comes "The Jewish Matrimonial Bureau" which is rapidly getting a large following.

The Tragedy of Polish Jewry

(Continued from page 40)

were elected as supporters of the Government and voted for the budget. But the Jewish "Club", which is composed only of Zionists under the leadership of Dr. Osias Thon, of Cracow, was divided against itself. The four members from Galicia abstained from voting; one from Congress Poland, Dr. Rosenblatt, was not present, and the sixth member, Mr. Isaac Gruenbaum, was the only Jew who voted against the budget. The differences dividing the Jewish Deputies will probably be less vehemently expressed, if not less acute in reality, in future, in consequence of the decision of Mr. Gruenbaum, owing to domestic reasons, to settle in Paris. The departure of this re-

doubtable champion of Jewish rights from the Polish scene, where he has always been the most fearless and trenchant critic of the Government's policy, marks the end of a chapter in the history of Polish Jewry.

The extent of the prevailing unemployment and poverty is now so great as almost to baffle any attempt at an exact computation. In Warsaw 20,000 families, which may be regarded as the equivalent of 100,000 souls, applied to the Jewish communal authorities for Passover relief this year: that is, about one-third of the Jewish population of the city. The position is equally distressing in most other towns, and it is aggravated by the fact that the communal councils, owing to their diminished income, are unable to cope with the increased demands. All sorts of essential institutions— orphanages, hospitals, technical schools, and others—are fighting for their very existence. In 1923-24 the budget for social welfare among the Jews in Poland was covered entirely by the Joint Distribution Committee (of America); in 1926 it was so covered to the extent of 56 per cent, in 1930 to the extent of 17 per cent, and this year still less. The greatest part of the needs of the community must therefore be provided by local sacrifice.

In their efforts to seek an outlet from the oppressive situation the Jewish leaders are considering two solutions. One is migration to Palestine, but owing to the economic conditions and legal restrictions existing there, that is a solution of which only a comparatively small portion of Polish Jewry can avail itself at present. Nevertheless, it is significant that even within the last few weeks some 2,500 Jews have gone from Poland to Palestine to see whether they can establish themselves there with such savings as they have managed to retain. The other solution is a scheme for settlement on the land in Poland itself. The proposal has been made by the Society of Jewish Farmers and Horticulturists to acquire two million acres of land belonging to Jews for the establishment of 100,000 Jewish families, the purchase to be made by means of an Agrarian Bank, the capital of which should be provided partly by Jewish philanthropic organizations abroad and partly by subscriptions in Poland. It is an excellent scheme — on paper; but whether, how, and when it may be realized, is quite a different matter.

THE PRINTED PAGE



A SPLENDID TEACHER

The Beloved Rabbi, by Max E. Berkowitz (Macmillan).

WHAT precious memories the perusal of this loving biography of a distinguished father by a devoted son has called forth! I am taken back well nigh 57 years to the day when I first met the subject of this biography. A number of youths had come to Cincinnati from various points of the compass in response to the invitation of Rabbi Isaac M. Wise, who was planning to establish a seminary for the education and training of rabbis for American congregations. Among them was a thoughtful youth of the age of eighteen—Henry Berkowitz—and a lad of thirteen—the writer. Of the twenty and more who formed the first class of the Hebrew Union College, only four continued to the day of ordination eight

years later. During those college years Berkowitz served frequently as mentor to the youngest member of the class. As such I always have him in mind. Kindly, gentle, and considerate was he in all his ways. The promise of those college days was fulfilled during the distinguished career of forty years in Mobile, Kansas City, and Philadelphia.

The title of the book is very well chosen. There was nothing stern or forbidding about Henry Berkowitz. But though thus affable and approachable, he was by no means a weakling. He had strong convictions and could flame into righteous wrath at corruption and evil doing.

The story of his busy and beneficent career is well and fully told. While a student at the Hebrew Union College he collaborated with his classmate (later his brother-in-law), Joseph Krauskopf, in the production of several textbooks for classes in religious schools. His educational passion culminated in the founding of the Jewish Chautauqua Society, his pet child. It is for this achievement that he will be especially remembered. Very appropriately the author gives a large place (70 pages) to the story of the Jewish Chautauqua Society from the pen of the founder himself. The closing words of that account may well be reproduced here, for out of these words the enthusiasm of Berkowitz shines forth: "We have dallied too long in meeting the challenge of ignorance and malice," he writes. "We proffer the cleanest, sanest, safest weapon of defense—an educational agency of, by, and for the people. Let it be used henceforth as it should be, to reach out widely into all the land, to enlighten Jew and non-Jew alike, that the ignorance may be dispelled in which the powers of darkness flourish. Thus we would clear a pathway for our constructive

endeavors. The Torah is the symbol on the seal of our society. Let its light shine afar."

The Jewish Chautauqua Society has served a fine purpose. It has done pioneer work in its field. It shall stand always as a monument to the unselfish and devoted service of its founder for the spreading of a knowledge of Jewish intellectual and cultural achievement.

But Berkowitz's chief power lay in the spoken word. His sincerity and earnestness were contagious. Never a flamboyant or sensational preacher, he was yet forceful and convincing. The few sermons that are appended to the biography are well chosen, but I regret that the author did not include that powerful spiritual message that I heard my friend and classmate deliver, entitled "Is God Dead?" This sermon was filled with a burning earnestness that enchaind the attention of the listener. I never heard him to better effect.

Walter Lippmann

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A REMINDER:

Vera Caspary's new novel.
Thicker Than Water
This dramatic story of a Jewish family through four generations is being compared with G. B. Stern's "The Matriarch" \$2.50

LIVEWRIGHT PUBLISHERS, INC.

The introduction by Dr. William Rosenau is a loving tribute by a very near and dear friend. It is finely appreciative of the salient characteristics of a saintly personality.

The author makes a slip on page five, where he states that Isaac M. Wise was born in Prague. Dr. Wise's birthplace was a village, Steingrub, Bohemia, now Czechoslovakia.

This book will be cherished by every lover of a good and fine life. Such a life Henry Berkowitz lived. He was a rabbi in the best and highest sense of the term, teacher, guide, comforter. His place is secure among America's *gedole yisroel*. His entire career was a continual *kiddush hashem*. He indeed sanctified God's name wherever he taught and wherever he wrought. He is one of the glories of our American Jewish ministry. His memory is indeed for blessing.

DAVID PHILIPSON.

IMPORTANT FIRST NOVEL

Let the Day Perish, by Saul Padover (Cape and Ballou). \$2.

MR. PADOVER'S description of recent pogroms in the old country, and of the migration of the Jew to the new America, is done with the power of simple sincerity. So many young Jewish writers, perhaps through exuberance of temperament, manage to vitiate their novels and autobiographies with over-writing, that it is a relief to come upon a youngster with a sense of verbal economy. More: the problems inherent in the narrative are not viewed from the outside; Mr. Padover is at the core of his material, and it grows from within outward. He does not condescend to his people or his places; they are too real for that. The new Jewish writer, whatever the language in which he achieves expression, has a fresh sense of living, as well as of literary, values. He knows, among other things, that the criticism of life has a meaning more profound than that of mere fault-finding. He is done not only with sentimentalism—this need not mean a human dose of sentimentality—but also with that crude realism which is merely a glorified reporting (often not even glorified). The novelist is not a reporter only; he is a transmuter as well as a transmitter. Now Mr. Padover's *dramatis personae*, even the animals and the inanimate objects, have existence. Certainly the old life, on the basis of this document as contrasted with many of the recent novels about Jewish life

in the new world, had more nobility—because more of that suffering which purifies—than the new. "Let the Day Perish" introduces a young writer of solid merit. This fellow, whoever he is, has something to say, and his first offering should not be allowed to sink into the ruck of contemporary books on Jewish life. It is worth, this little account of seven awful years, a ton of recent best sellers.

ISAAC GOLDBERG.

FIVE GENERATIONS

Inheritance, by Phyllis Bentley (Macmillan) \$2.50.

ALTHOUGH laid entirely in the Yorkshire country of England, with the local weaving industry as both background and foreground, and without a single Jewish character, this book has nevertheless a subtle Jewish flavor about it—a flavor that is almost indefinable. Perhaps it is the fact that the plot concerns five generations of a family and details the trend away from the orthodoxy of the ancestral heritage, with an ultimate return to it—the same theme of so many recent Jewish novels. Or maybe it is the fine passages in the last few pages of the book, where David, the youngest male survivor of the Oldroyd family, says to himself:

"I believe that your actions live after you till this globe is dissolved; they pass inevitably down as an inheritance from one generation to another. Every act you perform affects your own character, and every character affects that of someone else. Every act of every character in the Oldroyd story is still affecting the Ire Valley today; we labor under their baseness and are raised by their nobility. Decency and integrity, courage and compassion, are always well worth while; they are not lost, but pass on down the generations; we are indeed the heirs of all the ages. Anti-social actions are the same, of course; they live on too."

This view of a consequential ethics is of the very essence of Judaism!

It is an absorbing chronicle, well-knit as to construction, and superbly written. Five generations of Oldroyds, with each member of each generation impressively characterized, build up first Old Syke Mill then New Syke Mill. There are many marriages, births, deaths—joys, sorrows, incidents—in this the book reminds one of the memoirs of Gluckel

of Hameln. But each succeeding generation of Oldroyds deserts the quondam love of cloth-making itself, which characterized the founders of the mill, for the greater thrill of piling up fortunes, until the world crash of recent years sends their industry hurtling down to absolute ruin. Yet the story ends on a note of hope.

EDWARD E. GRUSD.

MORE SINGERMANN

This Man is My Brother, by Myron Brinig (Farrar & Rinehart) \$2.50.

MR. BRINIG'S "Singermann" brought the famous Jewish family of that name from Roumania to New York, then to Minneapolis, and finally to Silver Bow, Montana, where old Moses Singermann started his business and reared his six sons and one daughter to early man- and womanhood.

"This Man Is My Brother," resumes the narrative after a hiatus of nearly twenty years, when old Moses is dead and his widow is an octogenarian, and all the children are in middle age, some of them with grown children of their own. The "business" is Silver Bow's greatest department store, and all the Singermans are affluent in their diverse ways, but the old Jewish intellectual and emotional drive is still there, although it must be confessed it is much less intellectual than emotional, and much less Jewish than either.

Mr. Brinig follows the "Singermann" method in this book, too: each chapter deals with a different member of the Singermann family, and it is not necessary to have read the first book to understand and enjoy this one. The enjoyment, of course, depends on the reader. How introverted these Singermans are! How intense! How supersensitive! How everlastingly involved in their Jewish-Gentile problems, which they discuss from morning until night, year in year out! (Much more involved than you or I.)

The whole book, of course, is a plea for tolerance, and ends with a rather sickeningly-sweet Abie's-Irish-Rose tang. It is talky in the extreme, racy in spots, vastly dull in others and crammed perilously with neurotic characters and psychopathic conversations. Yet it holds one's attention, and causes one rather to look forward to a third Singermann book, which one somehow feels is inevitable.

EDWARD E. GRUSD.

Jews in Kurdistan

(Continued from page 39)

Kurdish Jew resembles the Kurd in dress, customs, and bearing, however different he may be from him racially. The Kurds are Arians and are believed to be the descendants of the ancient Medes, but even a practiced eye cannot tell a Jew from a Kurd. That assimilation has taken place may be seen in a number of aspects of their social life but it is particularly noticeable in their attitude to women. Unlike the Arabs in other parts of Mesopotamia, the Kurds show greater respect to their womenfolk. The woman enjoys a considerable degree of freedom; she goes about unveiled in and out of doors. With all that, the Kurdish woman is known for her chastity and respectability. The Jewish woman of Kurdistan, too, is in a better position than her sister in Bagdad or Basra.

V

THE primitive mode of life of the

Kurdish Jews results from their low social position. While the Jews in Bagdad and Basra can boast of a state minister, several millionaires, influential physicians and lawyers and wealthy merchants, as well as some who have a marked influence on public life, the Kurdish Jews are negligible economically and socially, and offer a grim resemblance to the true *pariahs*; while they are no longer the slaves and chattel of Kurdish feudal lords and chiefs of tribes, as they had been under the Turks. They are sociologically in very deep waters indeed and are discriminated against in practically all aspects of business and social life. They are made to engage in the hardest and lowest trades — peddlers, second-hand dealers, porters, dyers, tanners, weavers, etc.—all trades which the Jews had already practiced at the time of Benjamin of Tudela. They also monopolize the oriental whiskey industry and the sale of spices, drugs and medicine plants. That the Jew is despised is evidenced from many Kurdish idioms. How dangerous the position of the Kurdish Jews is even today, in spite of the Government of Iraq and the British Mandate, I could hear in Rowandus, incidentally one of the most beautiful spots in those highlands, from the lips of the police inspector himself. When the news of the riots in Palestine in 1929 which were represented in the Arabic press

as an attack of the Jews on Arabs, reached Kurdistan, the Kurds, too, who generally look upon the Arabs as upon their enemies, wanted to avenge themselves upon the Jews and all the efforts of the police and British troops were needed to prevent the Kurds from attacking Jewish houses. The danger of a great massacre was averted at the last minute by the measures taken by the Anglo-Iraqian troops. The prospect of Iraq joining the League of Nations and of England's withdrawal from Iraq raises the question of whether there are adequate safeguards to protect the minorities in Mesopotamia, of which the Jews represent a factor of special numerical importance.

VI

UNDER these circumstances it is inevitable that Kurdish Jews should yearn for a speedy redemption from "Galuth Yishmael" and "Galuth Kurd," and for a return to Zion. The extraordinary heartiness with which I was welcomed by these modest and simple Jews, the joy of seeing a Jew from the Holy City with them, can be understood only as a vivid expression of their connection with Eretz Israel. The number of Kurdish Jews now living in Palestine is possibly over 4,000. More than half of those live in Jerusalem in a special quarter; the rest are divided between Tiberias (400), Safed (200), Jaffa (150) and the Galilean colonies, where they are working as laborers, shepherds, porters, stone-breakers, etc. Their physical efficiency, endurance, and extraordinary sufficiency renders them, along with the Yemenite Jews, one of the best suited elements for the up-building of Palestine.



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NEWS OF THE LODGES

B. B. Women Again Give to Wider Scope

THE Women's Auxiliary No. 50 of Adolf Kraus Lodge, Chicago, has contributed \$100 to the Wider Scope fund of the Order. This auxiliary gave \$500 for the same purpose last autumn. Carrying out the wish of its president, the auxiliary likewise voted a donation to the Women's Grand Lodge of District No. 6.

BROTHER MAURICE K. WISE, past president of Chananiah Lodge No. 165, New York City, recently returned from a two months' sojourn in Holland. He recounted his experiences and reactions at a recent meeting of his Lodge.

While at the Hague, Brother Wise enjoyed the hospitality of some of the officers of Hollandia Lodge, who showed a keen interest in B'nai B'rith activities in America. These included Brother M. Joels, Jr., president of Hollandia Lodge, and Dr. J. Teixeira de Mattos, secretary.



B'nai B'rith Praised for Hillel Foundations

THE Order has reopened all eight of its Hillel Foundations, and each is now deeply engrossed in its programs of Jewish social, cultural, and religious work for Jewish students in the universities.

The *American Hebrew and Jewish Tribune*, of New York, a leading Anglo-Jewish weekly magazine, contained the following editorial, entitled "Our College Campuses," in its issue of September 23rd:

"It is good to report that B'nai B'rith is reopening this fall all the eight Hillel Foundations at the universities where these are established. Five other universities from different parts of the country have petitioned B'nai B'rith to establish Hillel Foundations on their campuses at this time. Naturally, the Order cannot undertake any new obligations at this time. It is commendable indeed

that, despite the economic conditions, B'nai B'rith proposes not to cut its educational program for our college youth. That through its Hillel Foundations B'nai B'rith is rendering unparalleled service to the Jewish college youth in the eight universities, is obvious. Equally obvious is it that, because the Jews of America have not yet fully awakened to the requirements of our Jewish college boys and girls as Jews, B'nai B'rith is having difficulty to meet its collegiate budget.

"We trust, however, that the Wider Scope Committee, which is charged with raising funds for this college activity, will not fall into the error that money cannot be raised right now for Jewish educational purposes. There is a sufficient number of Jewish college graduates, and of parents whose children are now in college, to provide the budget for these eight distinctively Jewish programs on the campuses of eight American State Universities."

BROTHER LEON LEWIS, former Secretary of the Order, was a speaker at a recent meeting of Long Beach (Cal.) Lodge No. 870. Brothers Harry Albert, district deputy, and Herbert Goldman, zone deputy, spoke at the same meeting.

B'NAI B'RITH ENTERS ITS 90TH YEAR; NATION-WIDE OBSERVANCE PLANNED

FOUR hundred B'nai B'rith lodges throughout the United States and Canada will hold special meetings, cultural gatherings, and membership drives, and will sponsor special events during the coming year in honor of the Order's entry into the ninetieth year of its existence, which began October 13th.

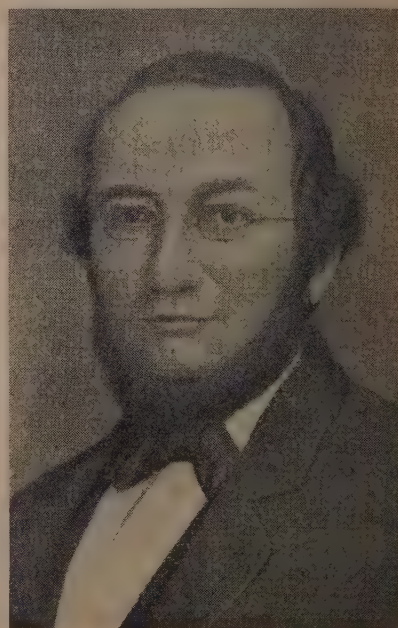
On that date, in 1843, twelve men, headed by Henry Jones, met at Sinsheimer's Cafe in Essex Street, New York City, and resolved to found a fraternity patterned after the many friendly societies of that time. In the 89 years which have elapsed, however, B'nai B'rith has grown to be the oldest and most representative Jewish fraternal Order in the world.

The Central Administrative Board

of B'nai B'rith has officially authorized this nationwide observance by American and Canadian lodges of the Order's ninetieth year.

Special meetings, featuring programs of Jewish music, written or oratorical accounts of the Order's rich history and achievements, and reviews of American Jewish history generally since 1843, will be held, and in all cases will be community events, open to the public in approximately 400 cities and towns.

Special membership drives will be held to induct "Ninetieth Anniversary Classes" into the Order, and the total membership of B'nai B'rith is expected to be considerably swelled in this manner.



HENRY JONES

Form New England Lodge Conference

BENJAMIN J. SHOOLMAN, president of District No. 1, has helped the lodges in northeastern New England to form a conference. The first meeting of this new B'nai B'rith body was held last month at Old Orchard Beach, Maine. Lodges and auxiliaries from the following cities and towns sent representatives: Boston, Lowell, Haverhill, and Salem, Mass.; Bangor, Lewiston, Portland, and Waterville, Me.; Manchester and Berlin, N. H.; and Burlington, Vt.



Benjamin Shoolman

The Conference considered the matter of anti-Jewish discrimination in employment, and discussed a membership campaign. As a result, a wide-spread membership drive was decided upon.

Dr. Elias Caplan, Portland, was named permanent chairman; Major Jacob Frank, Burlington, first vice-chairman; Oscar Goldman, Lewiston, second vice-chairman; Mrs. Betty Cooper Cohen, Bangor, secretary; and Mrs. Goldie Rogers, Manchester, treasurer.

Winnipeg Lodge Forms Luncheon Club

MORE than 150 members of the B'nai B'rith Lodge and the A. Z. A. Chapter in Winnipeg, Can., were present to hear Judge Gustavus Loevinger of St. Paul speak at the first meeting of Winnipeg Lodge's new luncheon club. Judge Loevinger spoke on "The Advantages of Luncheon Clubs."

This new activity of Winnipeg Lodge was launched under the chairmanship of John I. Stein.

MAURICE L. RAPHELD, general committeeman of District No. 4, past president of that District, who for the past nineteen years was chief deputy tax collector for the City and County of San Francisco, has been appointed executive secretary to Mayor Angelo J. Rossi. Brother Raphaeld has long been active in civic, business and fraternal affairs in San Francisco.

Mrs. Louis Cohen Dies

MANY friends and co-workers are mourning the death of Mrs. Louis Cohen, Ft. Smith, Ark., wife of the president of District No. 7. She had been widely known for her philanthropic work in her city, as well as for her many years of effort in behalf of temple and Sisterhood. She was an ardent worker for B'nai B'rith causes, and was her husband's constant co-worker in the interests of the Order.

Secretary Tries to Resign—In Vain

FOR several years, because of the press of his own business, Brother Max Cohn has been trying to resign as secretary of King David Lodge No. 641, Madison, Wis., but the members won't let him. They hail him as the most consistently hard-working secretary in the history of their lodge.



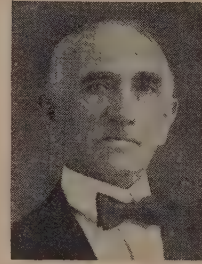
Max Cohn

Brother Cohn, whose membership began eighteen years ago, has served King David Lodge as president, and for the last five years he has served as secretary. During the past year he has brought in 21 members, including reinstatements. Even in previous years it was Brother Cohn who brought in almost every new member. Brother Cohn even obtains the dues and keeps the lodge in such good financial standing that Brother Otto G. Felton, secretary of District No. 6, has said: "Brother Cohn is prompt and painstaking in all his correspondence and reports, and it has been quite a satisfaction to King David Lodge for the past five years that Brother Cohn has been in charge of the records."

FOR the first time in the history of Connecticut, a Jew has been nominated for Congressman. He is William M. Citron, past president of Middletown (Conn.) Lodge No. 897, and an untiring worker for the Order. Brother Citron graduated from Wesleyan University and Harvard Law School.

New York Lodge Boasts "Grand Old Man" of 92

NEW YORK Lodge No. 1 has a "grand old man" of whom it is justifiably proud. He is Brother Jacob Blumenthal who, for no less than 63 years, has been a loyal, devoted, and useful member of B'nai B'rith.



Jacob Blumenthal

When Brother Blumenthal joined the Order in New York, on May 3, 1869, he was initiated into Mordecai Lodge No. 157, but since that time that lodge has been consolidated with New York Lodge.

AND NOW Brother Blumenthal is looking forward to another birthday. He will be 92 years old on November 22. The B'NAI B'RITH MAGAZINE joins the rest of the Order in wishing Brother Blumenthal many more years of happiness and service in B'nai B'rith.



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A. Z. A. Begins Ninth Year by Adding Two New Major Projects to Program

ALEPH ZADIK ALEPH of B'nai B'rith is approaching its ninth active season, and is meeting the challenge of the times by the addition of two new major projects to its international program.

In prior years, from time to time, contributions were made by the Junior Order to such agencies as the National Jewish Hospital for its Children's Preventorium, J. C. R. S., and to the National Home for Jewish Children.

But at the last convention of A. Z. A., held in Winnipeg during July, cognizance was taken of the acute financial conditions of numerous members who have been unable to continue their education. Because of this situation, it was decided to use these funds as a scholarship loan fund. Commencing with the current school year the A. Z. A. will lend sums of money, without interest, to those who could not otherwise pursue their education. The local chapters will be encouraged to make individual contributions to the agencies which previously benefited by the national charity fund.

The second major project is that of an international Hebrew Essay Contest. For some years the chap-

ters have organized Hebrew classes, and in the last few years a friendly letter system has come into being whereby A. Z. A. members situated in various parts of the United States and Canada have corresponded with each other in Hebrew.

HIGH holiday services were again held for Jewish inmates of Ohio penal institutions this year. Brother Jack Myers of Zion Lodge No. 62, Columbus, has for years been chairman of the B'nai B'rith Social Service Committee which arranges these events.

A choir took part in the services and a special meal was prepared for the Jewish inmates of the Ohio Penitentiary. Services were also arranged for the Jewish inmates of the London Prison Farm, the Mansfield Reformatory for boys, and at Lancaster Reformatory. There are no Jewish women inmates at the Marysville Reformatory nor at the Delaware Girls Industrial School.

According to custom, Governor George White of Ohio again pardoned a deserving Jewish prisoner who has shown through his record at the institution that he is worthy of release.

THE fourth radio broadcast this year by Pine Tree Lodge No. 817, Bangor, Me., was made two days before the high holidays. Goodman Gafinowitz, president of the lodge, spoke on "The Message of Rosh Hashonah." He was preceded by two violinists, who played Kol Nidre.

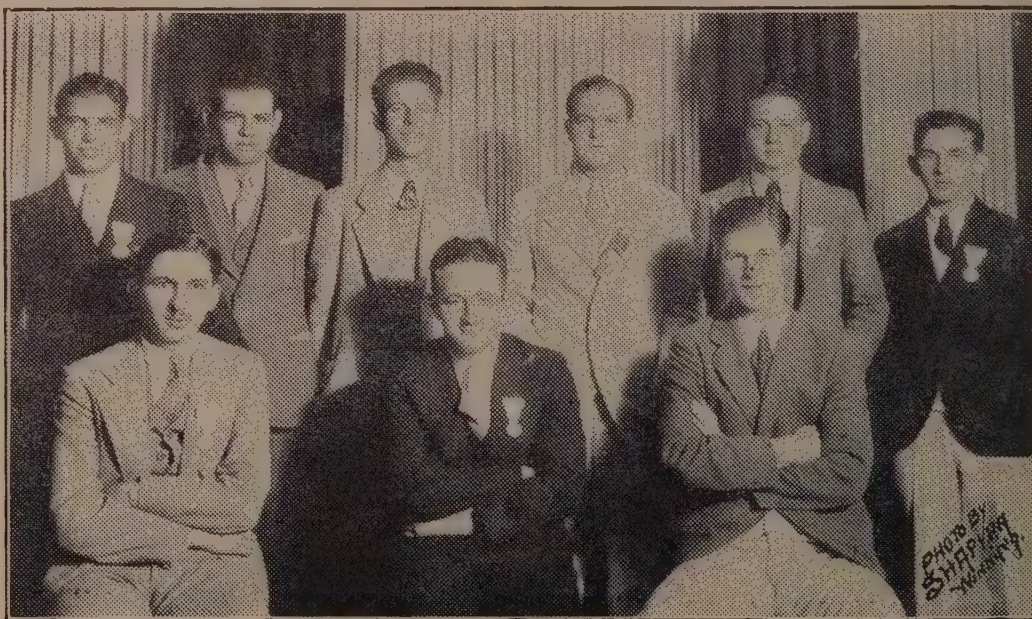
A number of out-of-town Jewish students who attend the University of Maine were given local residences for the holidays at homes of B'nai B'rith members.

N. J. Council Plans 90th Year Celebration

THE New Jersey Council of B'nai B'rith held its first meeting of the season in Newark, and was attended by delegates and guests from all parts of the State. The various reports of committees and the general discussion on the floor gave promise of an active coming year in B'nai B'rith work.

The Council was addressed by William Unterman, president of District No. 3, and by Joseph Herbach, secretary of that District.

The Council decided that, since the ninetieth year of B'nai B'rith has now begun, it will arrange a program for the celebration of this momentous occasion. Plans are under way to acquaint the general public with the accomplishment, aims, and ideals of the Order.



A. Z. A. GRAND OFFICERS FOR 1932-'33.

Seated, left to right: Joe Lyons, Winnipeg, Canada; Hy Goodbinder, Omaha, Neb. (Grand Aleph Godol); and I. Adriel Fried, San Francisco. Standing, left to right: Seymour Sacks, Houston, Tex.; Aaron Brenner, Memphis, Tenn.; Alfred Klein, Salt Lake City, Utah; Ben Shrager, Braddock, Pa.; Frank Epstein, Los Angeles; and Hyman Jacques, Hamilton, Ontario, Canada.

B. B. Members Avert Trouble in Illinois

BROTHER LOUIS H. COHEN, of Pana, Ill., writes as follows:

"I am pleased to write you of a very fine piece of work that was accomplished by two of our members.

"You have probably read that a great deal of trouble has been brewing between the United Mine Workers of America and the new Progressive Miners Union. Gillespie, Ill., is headquarters for the new Progressive Union, and news reports have been published on bulletin boards in Gillespie, Benld, Wilsonville and other towns that are in sympathy with them. Naturally they are read with eagerness.

"On August 30th a statement submitted by a sympathizing miner who visited the South (meaning Franklin County) was posted on the various bulletin boards; the statement included the following: 'There was one business man, a Jew, who contributed \$100 for ammunition to be used against striking miners.'

"When this statement reached Sam Barney of Benld he immediately got in touch with Armand Sherman of Gillespie and they both took it upon themselves to get in touch with the leaders in charge. An apology was made immediately and a new bulletin issued, retracting the statement and stating that the Jewish merchants in the various mining towns have always been in sympathy with the miners and helpful by extending credit and donating liberally to their cause.

"The quick action of Brothers Barney and Sherman prevented a great deal of harm to our members in Southern Illinois and elsewhere."

EDMONTON (CAN.) LODGE No. 732 has established a Student Loan Association, and at the present time is assisting three Jewish students to complete courses at the University of Alberta.

CUTTING IT SHORT

Brigadier General Pelham D. Glassford, chief of police of Washington, D. C., was principal speaker at a recent meeting of Argo Lodge No. 413, Washington.

Minnesota Lodge No. 157, St. Paul, Minn., was addressed recently by William C. Green, attorney, on "Here and There in Washington." Mr.

Green was general counsel at Washington of the U. S. Investigation Committee.

McKeesport (Pa.) Chapter No. 94. A. Z. A., hopes to repeat its feat of last year and again win the basketball championship of western Pennsylvania.

A. Z. A. members took charge of the program of Los Angeles Lodge No. 487 at a recent meeting. The boys staged a debate and an address.

While in Jerusalem during the summer, Brother Rabbi Philip D. Bookstaber, of Harrisburg, Pa., addressed the B'nai B'rith lodge there.

Mamre Lodge No. 824, South Bend, Ind., heard about the Nazis in modern Germany when Brother Dekeboum spoke at a recent meeting on "The Meaning of Hitlerism."

Four speakers, representing the Republican, Democratic, Socialist, and Communist parties, told members of Springfield (Mass.) Lodge No. 684 just what their respective parties really intend to do to cope with the depression.

Israel Steifel, spoke on "Gluckel von Hammeln" at a recent meeting of Har Sinai Lodge No. 8, Philadelphia.

Brother Benjamin Samuels of Chicago spoke on "Unjust discrimination against the Jews in American industry—anti-defamation and membership" at a recent meeting of Gilead Lodge No. 41, Milwaukee, Wis.

Gate City Lodge No. 144, Atlanta, Ga., opened the fall season with a dinner meeting. Rabbi Abraham Shusterman, of Athens, Ga., spoke on "Our College Men and Women—Their Hopes and Their Ideals."

Lorain (O.) Lodge No. 863 played host to Cleveland Lodge No. 16 at a testimonial dinner in honor of Brother Samuel Goldstein, president of District No. 2, who is a member of Lorain Lodge.

U. S. Senator William H. King was speaker at a recent meeting of B. F. Peixotto Lodge No. 421, Salt Lake City, Utah.

A moonlight dance on the roof garden of the Y. M. H. A. was a feature which followed a recent meeting of Ebn Ezra Lodge No. 47, St. Louis.

When the American Legion held its annual convention in Portland, Ore., Portland Lodge No. 65 and its auxiliaries welcomed the visiting Legionnaires with an informal dance at the B'nai B'rith Center.

Joseph F. Grossman, first vice-president of District No. 6, addressed Adolf Kraus Lodge No. 72 recently.

The Chicago lodges have decided

to repeat their "Host Nights" of last season. Logan Square Lodge entertained all the other Chicago lodges in October; Adolf Kraus Lodge will be host in November; Austin Lodge, December; Ramah Lodge, January; Albany Park Lodge, February; North Shore Lodge, March; South Shore Lodge, April, and Achad Ha'am Lodge, May.

Hon. Lucius L. Solomons, first vice-president of the Order, addressed Hope Lodge No. 126, Stockton, Cal., recently. Hope Lodge's auxiliary was present, as were members of Modesto Lodge and auxiliary, and the Stockton A. Z. A.

After meeting for ten years at the G. A. R. Hall, Springfield (Mass.) Lodge No. 684 has moved its quarters to the K. of P. building. The new meeting place contains a social room, and a bridge tournament is projected.

Brother Sam Goldstein, president of District No. 2, was principal speaker at a recent joint meeting of Kansas City (Mo.) Lodge No. 184 and Beth Horon Lodge No. 599, Kansas City, Kans.

The President's Page

(Continued from page 48)

feeling they are before the Court of last resort. But part of it comes, too, from a habit the Justices have of interrupting carefully prepared arguments with searching questions, embarrassing queries, which brush aside legal screens. On Chief Justice Charles E. Hughes' right is Justice Willis Van Devanter. On his left is Justice James Clark McReynolds. They are assigned the task of developing through cross-examination whether the Court has or should take jurisdiction. The attorney rises, goes through the carefully phrased salutation to the Justices, and then launches into the address which he probably has rehearsed time and time again in his office. He does not get very far, perhaps, before Justice McReynolds, rugged faced, leans forward. "Just a moment, please. Tell us in a few words on what grounds you brought this case here." The lawyer halts and tries to explain. If there is a weak spot in his answer, Justice Van Devanter is ready to pounce upon it. The Chief Justice often takes a hand himself. He speaks benignly, but his mildly phrased sentence is merciless in its penetration.

Kindly Louis Dembitz Brandeis, who sits at Justice Van Devanter's right, has received many a grateful glance from hard pressed attorneys. He often frames questions sweeping enough to suggest points that the flustered lawyer has forgotten for the moment. But neither Justice Brandeis nor the others intervene unless they feel the case has merits which the struggling barrister has failed to bring out.

Now, if I were a Justice of the Supreme Court, I would wish for no higher tribute than that I was "kindly." My place on the bench would presuppose I had all other necessary qualifications.

Maybe some not altogether forgotten experience of my own when a young lawyer makes me attach to that word "kindly" a good deal of significance. Be that as it may, I am glad that in the many fine qualities of Justice Brandeis is included that of kindness.

ALFRED M. COHEN.

"She Is Ethereal"

(Continued from page 43)

France realized that in her, two great arts had been wedded. Every gesture of her body, every movement of hers, gave new, eloquent expression to the music. Her art was not only recreation; in many respects it was creation itself!

IDA RUBINSTEIN was born in a ghetto in Russia. Persecution, the Czar's hatred for the Jews, pogroms, were the forces which drove the Rubinstein family out of dark, sombre Russia and into the freedom of France. Here, in Paris, the Rubinstein family thrived financially. And young Ida—who from her earliest years showed herself singularly gifted as an actress—could devote herself to artistic pursuits.

She drifted to the theater as naturally as steel drifts to a magnet. Her first stage appearance was made when she was six years old. But it was not until many years later that she made a profound impression upon the artistic minds of Paris. First it was in *Le Nuit de Mai*, then in *Helen of Sparta*, then in *Scheherezade*, and finally in *Salome*. After that there could be no doubt. In her, France had found a new tragedienne of the first order. Her success was instantaneous and phenomenal.

It must not be assumed that Ida Rubinstein has encountered no opposition at all because she is Jewish. The truth of the matter is, every once in a while she is rudely made aware of her religion. One such occasion was five years ago. But let her speak to you about this, just as she spoke to me when recently I visited her in her sumptuous villa in *La Place des Etats Unis* in Paris. "Five years ago, perhaps it is six, I appeared in Milan in the first performance of D'Annunzio's *Le Martyre de St. Sebastian*—a play which D'Annunzio wrote expressly for me. I was deeply interested in that play not only because it is a remarkable tragedy but because it offered me an altogether new type of role. I was to act the part of St. Sebastian. The role, therefore, presented new problems for me, and I studied it very carefully with the aid of the poet. On the opening night, I felt that I had acted as well as ever, if not much better; I felt the part very keenly. In the midst of my performance, the police of Milan suddenly invaded the theater and ordered that the performance stop then and there. It seems that certain in-

fluential church officials were infuriated that I, a Russian Jewess, should enact the part of a Saint; they felt that it was sacrilege. The performance, therefore, had to stop.

"Of course, we tried to impress upon the authorities the fact that religion played no part in art. Did not D'Annunzio write the part expressly for me? And D'Annunzio, to be sure, knew that I was a Russian Jewess! But even D'Annunzio's vehement protestations that I acted the part with sublime religious feeling and that it was stupid to allow religious matters to enter into matters of art were of no avail. The authorities simply closed their ears to all our arguments. They just would not tolerate a Russian Jewess impersonating a Christian Saint. And so, of course, the play had to close down.

"But—and I am very grateful for it," she added, as though in an afterthought, "such demonstrations are rare, indeed. I am known everywhere to be Jewish. I have never attempted to conceal my religious origin; as a matter of fact I never made a motion towards changing my Jewish name. And even if I were to attempt to hide it"—a facetious smile—"I am afraid it would be futile. My Semitic features give me away! However, I feel that if one has something to contribute the world will listen, if he is Jewish or Christian. It is only the mediocre man who suffers the terrible stings of anti-Semitism;

I have long felt that anti-Semitism was the excuse some mediocre people summon to explain why they do not attain heights."

She is a very attractive woman, this Ida Rubinstein. Dark-haired, dark-eyed, with sharp aquiline nose, and sharply-outlined face she makes a very impressive appearance. She is still very young; surprisingly young for one who has reached the acme of her art! And she is very modest. She hesitated to talk about herself. "What can I say about myself," was her cry, "which I have not already told through my art?" She hesitated also to speak about her triumphs. She prefers by far to speak about topics in general, about art, about Jewish interests, about America.

She is, of course, coming to America. When? She herself does not know. There are endless contracts to fulfill in Paris; the Odeon Theater would not release her so readily. And there are so many things she would like to bring into order before she comes. "But I am coming, you may be sure of that!" she added enthusiastically. "I have heard so many wonderful things about America, and I am so curious to see for myself! And how I would love to act and to dance for you Americans! Perhaps next year, perhaps the following year will find me in America. But eventually I shall come!"

Among Our Contributors

HAYNES A. GILBERT is an Anglo-Jewish newspaperman, living in New York.

DR. WALTER FISCHER has been a member of the staff of Oriental Studies, Hebrew University, since 1926. He was the first recipient of the Plumer Scholarship for scientific work in Arabic, and undertook a scientific mission in the Middle East in 1930.

ISRAEL COHEN, former executive secretary of the World Zionist Organization, is a famous author and traveler. He lives in London.

SAMUEL TENENBAUM is a New York newspaperman who specializes in interviewing celebrities and writing fiction for the Anglo-Jewish press.

DAVID EWEN, a New York free lance journalist, specializes in writing of Jewish actors, artists, and writers.

JACOB DE HAAS, the famous Zionist, and former private secretary to Theodor Herzl, now largely devotes his time to writing and lecturing. He lives in New York City.

LUDWIG LEWISOHN, who lives

in Paris permanently, is the author of "Israel," "Upstream," "The Island Within," "Midchannel," and many other books.

A. J. PAULL has for the last five years been Executive Director of the Jewish Immigrant Aid Society of Canada. Born in Russia, and educated in Charkow's gymnasium, Paris's Sorbonne, and New York's Columbia University, Mr. Paull was in Europe with the American Joint Distribution Committee from 1921 to 1926, and in Palestine for a year as instructor for the Central Bank of Co-operative Institutions. In Montreal, where he lives today, he is active in B'nai B'rith work, the Y. M. H. A., and Temple Emanu-El, and is a frequent contributor to the Anglo-Jewish and Yiddish press of Canada.

SAUL KLEIMAN is principal of the Hebrew schools of Kansas City, Mo.

DR. DAVID PHILIPSON is rabbi of the Rockdale Temple, Cincinnati.

ISAAC GOLDBERG is a well-known literary and musical critic.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

READERS DISCUSS PLIGHT OF JEWISH UNMARRIED WOMEN IN THE SOUTH

Editors, B'nai B'rith Magazine:

In her article, "A Southern Jewess Speaks Up," in the September issue of the B'nai B'rith Magazine, the writer, Miss Jane Lehrner, certainly stated the matter to perfection. If there is any method of conveying my respects to that lady I would like to do so.

Inasmuch as I served in the South she mentions, in such small towns as Columbus, Ga., Montgomery, Selma, Dothan, and Troy, Ala., Columbia and Spartanburg, S. C., I believe I can truthfully say that "I know whereof she speaks." It is more than a shame. In these small towns rarely do boys and girls of the same town marry. A boy from Montgomery will marry a Selma girl. A Dothan boy will marry a Troy girl, and vice versa. It is a grand circle. The larger towns, such as Birmingham, Atlanta, and Savannah are a bit better off.

Then there are the cliques she mentions. In a small town of 60 or 70 Jewish families, evenly divided between the Orthodox and the Reform, you have two distinct groups as much divided as Catholics and Jews. Rarely do they mingle together, if ever, and they appear to have nothing in common.

Although I was in the Army and a stranger (Jewish boys in the Army are NEVER well thought of, my own family not excluded) I was never accorded such courteous treatment and consideration in my life as when I was in the South. I was accepted everywhere and in the best of circles. I didn't flatter myself that it was because I was a gifted conversationalist or a superior mentality; I merely put it to the fact that I was an ordinary Jewish fellow, who, to put it into their vernacular, was "in circulation" or "eligible." Do I make myself clear? Again, please convey my respects to Jane Lehrner and tell her that I said she put it too mildly.

R. F. F.

Editors, B'nai B'rith Magazine:

I have read with great interest the article by Jane Lehrner, "A Southern Jewess Speaks Up," in the September issue of the B'nai B'rith Magazine. This deals with a subject that has been a matter of keen observation and study by me ever since I took up my residence in the South, in a town which I shall call Anyboro for publication. Perhaps my keen interest in the subject of the above article is due to the fact that I have a daughter 19 years of age.

The subject of marrying off our Jewish daughters is of profound interest to our people, the progress of the modern woman notwithstanding.

Before my daughter joined me in Anyboro I had met a good many of the Jewish people, of whom there are between three and four thousand, almost equally divided between Orthodox and Reform. My husband is a member of the Reform Temple; all the members of the congregation called on us; we returned these calls. Then I joined the Council of Jewish Women and the Hadassah. Almost the entire Council is made up of the ladies of the Reform group, while the Hadassah is largely Orthodox.

It was not very long before I learned that there was a great prejudice against the Orthodox Jews by the German or Reform Jews. The Orthodox are practically all of Russian birth.

A startling observation I made early in my stay here was the large number of old maids in this comparatively small community of Jews. Later I found that the

greatest number of these old maids belonged to the German-Jewish families. I began a quiet, secret investigation of conditions.

I found that most of the Jewish women were average looking, a few could lay claim to more than average good looks, while a very small percentage were what might be called homely. I found in nearly every case that these ladies had had many advantages in their youth — education, travel, money. In fact, in point of material advantages the German Jewish spinsters fared better by far than did their Orthodox sisters. What, then, explains this situation?

The answer to that question came to me slowly upon my acquaintance with some of the younger girls of the Jewish community since my daughter's arrival. I talked very frankly with some of these girls and they have responded in the same way. They are young and vigorous and believe they are entitled to their measure of fun, but there is very little of it in this "dumpy," as they resentfully expressed it. From a few of the more intelligent girls I learned that the young fellows of their set would not dare take the same girl out twice, unless he were in love with her, because his engagement to this girl would be a matter of open discussion. In fact, they said, he is afraid to be seen with a girl of his own set even once. The more aggressive and intelligent girls leave for larger cities, giving up their fine homes and every comfort for small hall bedrooms in New York or elsewhere.

The case of Charlotte, 18, one of the brightest of my daughter's friends, is typical. Her grandmother was born in Germany, and therein lies the source of her greatest pride. She has been in this country since childhood, but her English shows a great lack of education. Yet this old lady carries a prejudice against the Russian Jew or his son. On two or three occasions the grandmother has been so rude to such young men who called on Charlotte that there were no more visits from them. Charlotte's mother, though American-born and educated, has had instilled in her her mother's prejudices and social aspirations. She is of no help or consolation to Charlotte.

Jane Lehrner says, "The plight of the Southern Jewish girl is a distinct problem and one not of her own making." That is very true. She can blame her parents, in part, for their excessive pride in their German origin, and the small-town gossip of their mothers. This gossiping is so merciless and ruthless it could shatter a perfectly good reputation to shreds. Unfortunately, this feature of "German culture" has been carried over by the younger generation of Jewish girls of German descent.

I take this occasion to express my appreciation for the very interesting contents of the B'nai B'rith Magazine. We always look forward to it with pleasure.

A. M.

Editors, B'nai B'rith Magazine:

Your Magazine is certainly very much alive, and a decided pleasure to read.

What follows is an answer to your recent article entitled, "A Southern Jewess Speaks Up." It might be called "A Northern Jewess Speaks Up."

The community in which I live boasts of a population of 40,000. It is, in most respects, identical with any other community of the same size. Until a few years ago, the attributes of each girl, so adequately described by Miss Jane Lehrner in her article with regard to Southern

girls, might well have applied to the few Jewish girls in my community.

It seems to me that a satisfactory solution to the problem is organization work. We have formed study groups to make an adult survey of Jewish history. This group meets once a week, with definite assignments carefully prepared.

We have a very active Junior Hadassah group, with definite cultural programs outlined at the beginning of each year. At each monthly meeting, rabbis from neighboring communities are invited as guest speakers. Lecture courses are evolved, very enlightening book reviews are given — all with the hope of achieving a happier state of mind.

I admit that these activities will not solve the "manless existence," but enough time will be utilized to make organization work a convenient outlet. There is no organization work, be it what it may, that does not return to the individual all the effort put forth.

The girls might take the initiative of organizing Young Judea, Junior Hadassah, or Council of Jewish Women, or any other group, and by meeting with the other groups in the region or State, satisfactory contacts are made.

Even in a city, the conditions with regard to intermarriage exist, and we, even though in a small community, cannot dwell on that fact. The most eligible men in the city seek the companionship of Gentile girls.

Even in a small community, it is possible to attain an attitude of mind that makes "life worth living." It is from experience that I speak, for I know that in this community many girls have found themselves by undertaking organization work.

It is up to the individual to solve his problems, and I am sure that with a few intelligent girls it can very easily be done. It will have its moments of despair, but the moments of elation will be the aftermath, and you girls who have striven to achieve that goal will come out on top.

Here's to you!

A. A.

JOSEPH LEVIS NOT A JEW

Editors, B'nai B'rith Magazine:

In the October issue of the B'nai B'rith Magazine, there appeared an article purporting to list all the Jewish athletes in the recent Olympic Games. Unfortunately, the third name on the U. S. Team—Joseph Levis—is claimed as that of a Jewish athlete. I know that this is not true, as I happen to be personally acquainted with him. He happens to be an Italian. He happens to have many friends and acquaintances who are Jewish, but that does not make him Jewish, too.

Boston, Mass.

I. Edward Biller.

Editors, B'nai B'rith Magazine:

I want to tell you that your editorials are far and away superior to those of the other Jewish magazines. They are brief and clear and sensible, and don't shriek with anguish every time some Gentile says the word Jew with an unpleasant intonation. I thought the one on Irving Jaffee was a fine piece of journalism: short and vivid, and tense, bringing home the point with full conviction.

SULAMITH ISH KISHOR.
New York City.



Birds of a Feather

JACOB, a blind mendicant, and his partner, Julius, who was not blind, bought a basket of cherries, for which each paid half. They made a gentlemen's agreement to divide them equally by eating the cherries one at a time.

They began to eat the cherries cheerfully enough, when all of a sudden the blind Jacob started up and slapped Julius in the face.

"Hey!" cried the aggrieved Julius, "what's the matter?"

"You are a cheat and a scoundrel!" shouted Jacob angrily.

"Are you crazy, or what?" demanded Julius wrathfully.

"Neither!" answered Jacob cunningly. "But this much I know: if I took two cherries at a time, as I did, and you didn't protest, then I'm positive that you must have been taking three or four at a time!"

He Meant It, Too

THE late Jewish tragedian, Jacob P. Adler, was endowed with a keen sense of humor, which was constantly brought into play in his younger days.

A friend of his, who was playing with a Jewish stock company, once bragged before Adler of the tremendous success he had made when he appeared in a Philadelphia theatre a few weeks before.

"Yes," remarked Adler gravely, "it does look as if you had made a hit. The other day a Philadelphia gentleman told me he would give a million dollars to see you act. And he said it in all sincerity!"

"Is that so?" cried the other actor eagerly. "He said he'd give a million dollars to see me act? Well, well!"

"Yes," replied Adler suavely. "He is blind."

Talking Their Language

GOLDSTEIN entered the post office, stood before the stamp-seller's window, and tried for five minutes to attract the attention of the girls who were working inside. In vain! They were too deeply engaged in

THE Humoresque department is still awarding interesting and brand-new books to all whose contributions appear on this page. Send in not one, but many Jewish jokes; you have a better chance that way. Winners this time—look! they're all women; what's the matter with you men?—are Ruth Tyre, Los Angeles; Carolyn Weiner, Gary, Ind.; Mrs. Boris Brutskus, Berlin, Germany.

discussing last night's dance to bother about such a trivial thing as their work.

Said one: "The evening coat was a redingote design in gorgeous lame brocade, with ermine fur and wide Chinese pagoda sleeves!"

By this time, the long-suffering Goldstein could stand it no longer. "I beg your pardon," he cried loudly, "but I wonder if you could provide me with a neat red stamp with a dinky perforated hem, the tout ensemble delicately treated on the reverse with gum arabic. Something about 3c!"

Domestic Tragedy

MRS. SCHWARTZ: "Harry, the woman next door has a hat exactly like mine."

Mr. Schwartz: "Nu, Rivke, now I suppose you'll want me to buy you a new hat?"

Mrs. Schwartz: "Well, dear, that would be cheaper than moving."

Confidence

ABRAHAM, you have known me for ten years. Can you lend me ten dollars?"

"No. I'm sorry, but I don't want to."

"Why not?"

"Precisely because I have known you for ten years."

Circumstances Alter Cases

THE *shadchen* had to talk long and earnestly before he finally persuaded young Isaac to visit the young woman he had in mind for the lad's bride. He told Isaac that the girl

was extraordinarily beautiful, that she was very wealthy, and that she came from a fine family. So Isaac finally gave in, and went calling on his proposed bride. He was well received.

"Well, Isaac," demanded the *shadchen* when the young man returned from his visit, "is she not beautiful? And did you notice all the jewelry she wore?"

"But," queried Isaac a trifle skeptically, "are you sure that all those jewels were her own, and not lent by the neighbors for the occasion?"

"Don't be silly, Isaac!" cried the *shadchen* in alarm. "Who would lend such people anything valuable?"

There Is No Justice

MR. BLOCK'S wealth did not prevent him from thundering out against injustice whenever he came across an example of it. One day, however, when he was with a group of friends, Mr. Block, who felt very sarcastic at the moment, began to generalize.

"Little thieves, for committing small thefts, are thrown into jail for long terms," he said bitterly. "But to the really big offenders, people smile, and bow humbly, and say, 'Good morning, Mr. Block!'"

A Practical Mind

WELL, Jake, did you follow my advice and buy two pairs of trousers with your new suit?"

"It was a good idea, Moe, but when I began to think it over I realized that for this time of the year two pairs of trousers would keep my legs too warm."

Another Story

MOISHE: "Chaim, can you lend me \$500? I owe the bank \$1000 and I'm short half the amount."

Chaim: "Oh, you're safe. Everybody's doing the same thing. If you owe \$1000 give the bank the \$500 and they'll be more than glad to take it as part payment."

Moishe: "You *chochem*! That's the \$500 I'm short."